

# THE CHRISTIAN CONFLICT:

*A TREATISE,*  
Shewing the Difficulties and Duties of this  
Conflict, with the Armour, and special Graces  
to be exercised by Christian Souldiers.

*Particularly applied to*

---

MAGISTRATES,	{	HUSBANDS,	{	PARENTS,	{	MASTERS,
MINISTERS,	{	WIVES,	{	CHILDREN,	{	SERVANTS.

---

*The Case of Usury and Depopulation, and the errours of  
Antinomists occasionally also discussed.*

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Preached in the Lecture of *Kettering* in the County of *Northampton*, and  
with some enlargement published by *JOSEPH BENTHAM*, Rector  
of the Church of *Broughton* in the same County.

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THE  
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COMMISSION

BY

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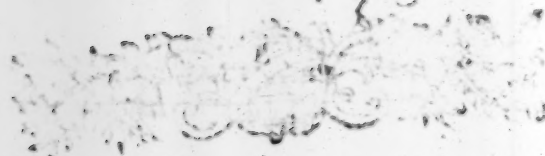
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TO THE RIGHT  
**HONOURABLE,**  
EDWARD Lord MOUNTAGUE  
of Boughton in the County of  
Northampton, increase of grace in  
this life, and the full fruition of glory  
and happinesse in the life  
to come.

*Right Honourable, my very good Lord, and singular good  
Patron,*



**I**T being an easie and no difficult  
thing for *Momus* to picke quar-  
rels in another mans tale, and tell  
it worse than himselfe, it being a  
lesse practice and performance  
to finde faulces than to mend  
them; A strange, savage, and  
uncharitable humour, inclining  
to mis-judge off, and mis-interpret other mens acti-  
ons, rather than to give them a Christian and charita-  
ble construction, too much abounding in the world;

## THE EPISTLE

So that nothing can be so well done, but it shall be con-  
 trasted of the evil, in being anything incident, and al-  
 most certaine mallicious natures, to behold with fore  
 eyes the new-growne felicities of others, and to  
 exact a sharpe account of their doings, especially  
 whom they have seene either inferiour, or in equality  
 with themselves: And writing of Bookes in this  
 learned and laborious age, being as souldiers in peace,  
 chimneyes in summer-season, and as setting of corne  
 to sale in the yeare of plenty, wherein it was disdained  
 and despised by many, desired but of few: I thought  
 it frivolous, if not a folly for me once againe to ad-  
 venture upon the common stage and the worlds the-  
 atre in this kind. Yet in regard of that allowance and  
 approbation my former Booke of *the Society of Saints*  
 hath found amongst grave and godly, learned and  
 judicious men; that the world might not sinisterly  
 suppose me to be more carelesse and lesse diligent at  
*Broughton* than I was at *Weekly*, like Saint *Hieroms*  
 zealous Monke, but a luke-warme Abbot; or like  
 unto such faint or faithlesse fishers, who having  
 caught that which they covered, hang up their nets,  
 and leaye off to labour any longer. That I might ma-  
 nifest mine earnest desire to imitate (although a farre  
 off) him whom I succeed, who living was my pat-  
 terne I pitched upon for imitation, my famous pre-  
 decessour *M. Bolton*, whose singular rare parts noted in  
 him, have won and wadded to him as great reputation  
 and respect as any man living this day carrieth or can  
 have of his degree and quality. A man of blessed  
 memory, yea such a one, that they who knew him,  
 could not sufficiently esteeme him, and they who  
 did



## DEDICATORIE.

did not esteeme him, did never sufficiently know him; whom living I loved and admired, and being dead, I desire to follow. That as I do not envy and repine at other mens rich gifts with an evill eye, so to signifie and shew that I do not despise mine owne poore mite with a wayward and wicked heart, but do desire to get and gaine something with my small talent unto my good and gracious Lord, blessed and bountifull Master: That I might a little unwind my selfe out of that so intricate a labyrinth, in which my heart and best thoughts are and have beene along time much intangled and inthrall'd, I having often exactly examined and throughly tried and pared my thoughts to the quick; how to testifie and tell abroad my humble and hearty, my true and unfained thankfulnesse for your Lordships redundant and reduplicated favours, munificently heaped upon mee, (I much abhorring their too bad disposition, which neither affoord love, nor requite it, which neither offer it with kindnesse, nor accept it with acknowledgement) not onely in placing and planting me at *Weekley*, nor only in countenancing me and my Ministerie being there seated and settled, whereby I was much animated and encouraged, and continually and copiously contributing to me so often and in such abundance, that I, my no little charge and great family lived with comfort, contentment and plenty, even to admiration, if not astonishment of all such who did not advisedly consider Gods secret blessing, multiplying and making to abound a little meal sensibly and plentifully where and when himself pleaseth, and who were not acquainted with the ever running

A 3 fountaine

## THE EPISTLE

fountaine of your Lordships liberality flowing over not onely to our refreshing, but enriching: But also after foureteene yeares triall and experience of me, in transplanting mee to *Broughton* to succeed *M. Bolton*, of whom I may truly say as Saint *Augustine* did of Saint *Cyprian*, *Multi erat meriti, multi pectoris, multi oris, multa virtutis*, He was worthy, wise, eloquent and religious. I have presumed to publish this small Treatise, not expecting by thus doing to gaine either riches or preferment, I having of the former to content me, and of the latter by your Lordships favour to the utmost pitch (if not further) that I expected: nor hunting after or hoping hereby to have credit and applause (I usually living solitarily and retiredly at home) well knowing that reputation is but a weake and wavering foundation, and that peoples affections oft raise mens hopes, and ruine their persons, and that wise men are not moved by rumours, since they grow by reports, and diminish by experience: and since that long continuance of a thing flakes the wonderment, and makes the wings of report to flag. But for the aforesaid causes and considerations, as also to do or attempt the doing of good in the Church and my native Countrey, well knowing that good intentions (except from selfe-perswasions against Gods commandments which are meere impieties) have such a sympathy with Gods own disposition, that he will both assist them for their better encouragement, and for others example; and well knowing that as a scout may upon an occasion heare and know what a whole host hath no present notice of; so I (who am no more;

*John 7. 14.*

## DEDICATORIE.

more a stranger in diverse difficulties and distresses of Christianity, and in many miseries of this Commonwealth, than he who in a ship as a passenger, when it is in danger declares the same although no Pilot) have assayed, what in me is, the good of others, desiring (and yet it is a folly to wish where there is no hope) that this which I have penned for publike profit might please all: But alas to have expected to please all men, I might rather have wished (as I do no more) than imagined any possibility. Neither shall I much regard the malevolent bitings of envious carpers of other mens Writings. May it please your Lordship to take in good part this unfained testimony of mine obsequious love, officious service, and humble thankfulness unto your Honour (which I hope you will doe, since noble hearts take more thankfully that which a man desires to give, than that he gives indeed) as also to suffer this Treatise to passe under your Lordships noble protection and patrocinie. To whom I present with my humble service this small Treatise.

First, Not onely because true Nobility grac'd with vertue and piety, are all combin'd in your Lordship Honours, Authoritie, and great places the top of the desires of ambitious men, except they light on a nature of singular moderation, minister matter to great and grievous vices: to whom it is as little benefit and true content to have such height of earthly happinesse, wanting the use of them, as for a purblind man to have goodly pictures, and dimme eyes to behold them. In the midst of their plenty and redundance they wanting



## THE EPISTLE

the true comfort of conscience, and the right use of their honour and high places, they are in the height of misery. For, were they able to drinke up the pleasure of the world in as plentiful manner as *Cleopatra* (who drunk the value of 50000 pound) at a draught; yet it is but a draught, and quickly downe; themselves being like to greene and goodly boughs and branches, cut downe from trees to adorne mens houses for a time, and then throwne to the dunghill. For, if all the gravell in their rivers were turned into pearles, and every shower of raine from the clouds above were a shower of silver and gold into their houses: yet as the fresh rivers run into and end in the salt sea, so shall all their honour end in basenesse, all their pleasures in bitternesse, all their treasure in emptinesse, all their garments in nakednesse, and their viands and delicacies in loathsomnesse and rottennesse. Were they fastned to their greatnesse as are the stony mountaines to their foundations; yet are they not of power sufficient to withstand the power of the heavenly IEHOVAH, who commandeth the lightening and sendeth forth the wind, and is able to shake the world and rend in sunder the masse of the earth. Yeat he fairest and goodliest in body being ungodly, stand in danger of grievous diseases, or of vile creatures to be consumed: the soundest of understanding to be tormented in mind: the richest in treasures to be spoiled in an houre: the best in health to be delivered to many and strong deaths, not feared or suspected. And therefore as *Damocles* when he saw nothing but his golden pots, his princely and magnificent

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magnificent entertainment, his royall attendants, thought himselfe most happy; but when he cast up his eyes and saw a naked sword hanging onely by a horse haire ready every minute to fall upon his head, then he began to tremble. Even so these great and gracelesse men of the world, when they onely respect their pomp, they think there are none like them. But when they looke up to the great vault of heaven, and see the just God ready to powre downe his vials of vengeance on them, then they tremble. Whereas your Lordships humble deportment in such sublimities, digesting great felicity without surfet (a rare vertue in great persons) the many radiant and resplendent gifts and graces, for which *D. Hart*, and *M. Bolton*, and others, in their Dedictory Epistles, have spread your honour and renowne, yet report was lesse than verity, renowne farre short of desert: for truth doth out-strip fame, and many other I would name, were I not unable to speake of them as they deserve, and in what I can unworthy; and did I not know how averse such praises are unto your Honour, accounting personall commendations of living great ones, in men of our sort, a verball simony, eternize your memory, and make you blessed to alleternity.

Secondly, Not only because of your Lordships noble Patronage of all good learning, so far forth as to be a bountifull and perpetuall benefactour to the breeding and training up of schollers in good literature, in a free and bountifull bestowing of Church-livings in your Lordships Patronage, but also in shewing singular regard and respect to the Ministers of the  
Lord,

## THE EPISTLE

Lord, especially to such who are most painfull and industrious in the Church of God.

Thirdly, Not onely because of your Honours presence at the preaching of many of these Sermons in our Lecture much countenanced and encouraged by your Lordships not onely often, but usuall and ordinary frequenting the same.

Fourthly, Not onely because of your Lordships ingenuity, who will cover such slips and mistakings which may be in this as in other mens Bookes, your Honour well knowing that an errour at the presse is no calumniation in the Authour.

Fiftly, But also because I owe my selfe and mine utmost abilities to do your Lordship honour and service, for what I have and do enjoy. Might I therefore be so happy as to honour and renowne your Lordship, or stirre up some of your farre more able Chaplaines (for not so much is required of a little weake tree as of a great and strong) to do the same. If your Lordship be pleased to cast a favourable aspect upon these my poore, yet painfull endeavours: May I be an instrument to benefit, although but a few, and bring glory to God, which ought to be the end of all ends; I have the chiefeft of my aimes and desires.

Thus leaving the successe of these my laborious endeavours to the Almighty, with my heartiest prayers to God the Giver of all good, That as your love towards God doth increase, so Gods love towards your Honour may increase also: So that the best blessings may ever rest upon your Honours Person, your honourable Lady, on your noble



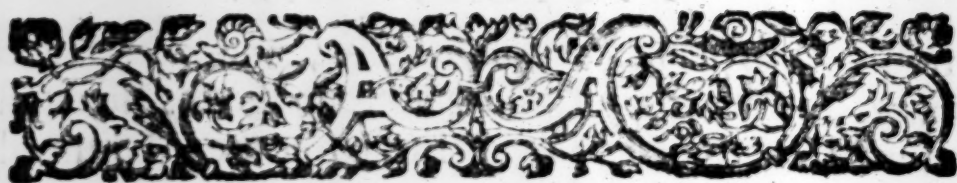
## DEDICATORIE.

noble Off-spring, whole family, and all your affaires, to your everlasting honour in this life, and eternall happinesse in the life to come, I humbly take my leave, and rest,

*Your Lordships Chaplaine*

*in all humble service,*

**JOSEPH BENTHAM,**



## To the Christian Reader.



Our ious Reader, good men have a notable hap and happinesse to be borne in one age rather than another: We in this, wherein wee enjoy extraordinary plenty of profitable excellent meanes of knowledge, by Pen and Preaching, in Presse and Pulpit: Yea so many and such, that I had not any intention to adventure in this kinde, untill by my betters encouragement I published a Treatise of the Societie of Saints, the approbation of which with iudicious men, who perused the same, hath occasioned and animated me to second the same with this of the Christian Conflict. In which had I medled with none, or onely meane men, I could not but expect rash and uncharitable censurers, since vertuous men (although men studious of vertue) can scarce find one hand to further them in working, yet commonly have often a multitude of evill tongues to speake against their honest doings: much more addressing my selfe not onely against Antinomists a lawlesse and licentious kind of evill speakers, but also against usurers and depopulators the devourers of our common-wealth, and other such like disorderly dealers, which swarme in and swallow up our common wealth; cannot looke to escape the scourge of tongues. But, the best is, I am as little ambitious of such mens good word, as guilty of their bad: and I had rather be dispraised for true speaking, than honoured for lying (although I know the most had rather

## To the Reader.

rather be commanded with lies, than reprov'd with truth) being perswaded that he in heart hath no true sincerity, which keeps his mouth shut to reprove vice. Many of these I encounter with have faire and plausible pretences, but by that meanes they are the more pernicious. A foule scorne may be covered with a faire cloth, \* and masked meaning doth more harme than bare-fac'd error. I know it is a hard matter to make them see any thing, which have resolved before hand to close their eyes: that none are so blind as they who will not see: that no paradox is so strange but some Philosopher will undertake to defend it: no vice so foule, but it will have some refuge of apologic to maintaine it for good: yet will I speake the truth, not caring if they who brow-beat authority and antiquity, backbite me. Perhaps some will disparage me to discredit the booke: if so, I shall not marvel; since as vertue, riches, honour, &c. so putting of books to presse, is but a brand to light envy to the world, and mallice leaves nothing unsearched that may nourish the venom of the humour. For my selfe, as I am a man, so have I written it for men, and as a man I may have erred: For, there is not so perfect a painter, but another will presume to amend his worke: neither is any man so iust or cleare of judgement, that doth never shew himselfe fraile; especially in matters which concerne his owne interest. But this is my comfort, it is better to erre ignorantly out of a well-disposed charity, than peremptorily to affirme any thing out of an ungrounded obstinacy. And of thee let me intreat this courtesie, not to impute the Printers faults unto me, nor to let an oversight or slip in me, if any such thou espie'st, prejudice the matter. A good letter should be nothing lesse esteemed because written with an evill pen, neither doth an angell of gold cease so to be, wanting a graine, which is allowed to make

\* Dum gravior  
sit & magis  
noxia impro-  
bitas: benigni-  
tatis obumbra-  
ta velamine.  
Amb. Hexam.  
Lib. 5. Cap. 8.



## To the Reader.

make it currant. For my part (in this unhappy age which overfloweth with numbers of malignant spirits) I am perswaded that the best course is (and so I do endeavour) through the grace and goodnesse of God, to direct our course in such sort, as evill-minded men may rather shew their will through malice, than with just cause by desert say evill, or deface by speech or writing. In this booke I have observed the same method and order as in my former, with Tables, Chapters, and bare Quotations of Scriptures, without words generally, that it might not be too voluminous: and upon the advise of a godly, learned and judicious Divine who perused my copie, I have left out the words of alledged Authours, taking onely the meaning, and referring them to the places that please to examine them, to keepe downe the bulk and bignesse of the booke. And thus good Christian Reader, hoping thou wilt take in good part that which with no little paines I have penned for publike good. I commend thee to God and the Word of his grace, and remaine

Thine in him who is the Lord of all,

JOSEPH BENTHAM;



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**Courteous Reader, pardon I pray smaller faults escaped,  
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*Page 4. line 10. read wicked ones. p. 26. l. 13. r. five hundred. p. 81. l. 4. r. possessor. l. 30. r. imputed; wrought for us p. 82. l. 3 r. infused. p. 93. l. 9. r. unbelievers. p. 117 l. 20. r. comminations. p. 144 l. 14. r. enjoyning. p. 167. l. 1. r. about you. p. 168. l. 28. r. wicked works. p. 178. l. 10. r. justice. p. 193. l. 1. r. consort. p. 200. l. 8. r. idolatry. l. 12 r. abhorred. p. 224. l. 30. r. deers. p. 230. l. 34. r. farcing. p. 241. l. 11. r. more true. p. 242. l. 11. r. Ambrose brings in. p. 246 l. 16. r. because. p. 259. l. 1. r. have then. p. 270. l. 20. r. mediatly. p. 282. l. 37. r. considerately. p. 289. l. 37. r. Exo. p. 297. l. 27. r. fell. p. 345. l. 35. r. is not necessarily. p. 348. l. 2. r. forbidden.*

**Marginall faults.**

*Page 2. r. Chap. 8. p. 22. r. καὶ ἐν τῷ πνεύματι. p. 160. r. lib. 1. p. 341. r. vñ et. p. 343. r. vñ. p. 344. r. Tñd.*



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# THE CHRISTIAN CONFLICT:

A TREATISE, Shewing the Nature, together with the Difficulties and Dignity therof, and the Motives to encourage Christians to undertake this Warfare.

I. TIM. I. XVIII.

*That thou by them might'st warre a good warfare.*

CHAP. I.

*Shewing the drift and occasion of this Discourse.*

**H**is life militant, spirituall, or temporall, in former times was neither disdained, nor dreaded: The Iewes went voluntarily to the battell, the quarrellous Ephraimites contended with *Iephthah*, because he did not call them to fight against the children of *Ammon*: The three eldest sonnes of *Iesse* followed *Saul* to the battell. Our predecessors (saith *Demosthenes*)

*Judg 12.1.*

*1 Sam. 17. 13.*  
*Diol. prin.*

*prol.*

B

*Antony*

*Antony of Guevara*) fought in the field with their lances, but young men now adays fight at the table with their tongues. *Pythias* the Lydian, when he had feasted *Xerxes* and his whole Army with great magnificence, profered moreover to give him treasure, not onely for provision, but also for wages, to have his sonne discharged of the warres; which was so displeasantly taken of *Xerxes*, that he caused the young man in his fathers fight to be cut in peeces. Kings and Princes were not backward to adventure themselves to fight: Witnesse the many Kings of Canaan against *Ioshua*: Witnesse the two and thirty Kings with *Benhadad*, 1 King. 20. 16. Witnesse *David*, *Iehoshaphat*, &c. Witnesse our owne and forraine historicall narrations.

In like manner the Primitive Christians (as Ecclesiasticall Histories report) of their owne accord did thrust themselves into the hottest brunts of the Christian fight and combat, where they were sure to meet with bitter, yet honourable martyrdom. To name but one of many: *Lucius* a by-stander beholding the cruell dealing of *Urbicius*, said; *What is the cause I pray that thou commandest men to bee put to death, not for adultery, misleading or murder, but onely for being Christians? These things do not beseeme an Emperour.* *Urbicius* answering, and thou seemest to be a Christian: *When Lucius had replied, I am indeed: Urbicius commanded him also to be put to death: to whom Lucius said, I thanke thee for releasing me from most wicked masters, and sending me to God, a good and the best Father and King of all.*

Yea in such honourable repute was the martiall man, that all or most of the titles of honour had their originall from the field: Witnesse the title of *Dukes* for their valour in leading: Of *Marquesse* from defending some bounds and frontiers: Of *Barons*, for being the strength of the warre: witnesse the title of *Knight*, signifying a souldier: of *Baronet* or *Banrette*, because his father was dubbed in the field under a banner: Of *Esquire*, for being an Armour-bearer to a Knight: Of *Gentleman*, for puiſſance and courage. And witnesse mens Armes, which had their beginning from bearing armes in the field.

And

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

*Dux à duendo.*  
*Marchio, or*  
*Presul-limite-*  
*neus, qui p[ro]hibet*  
*belli. Bracton,*  
*lib. 1. cap. 1.*  
*Miles.*  
*Armiger.*  
*Generosus.*  
*Arms.*



And of such honourable esteeme likewise was the Christian warfare, that the glorious names of Christian, Church Militant, Protestant, &c. had their birth and beginning from the pious courage of the Christian souldier. Times were once thus, but now alas, as in the former most men are desirous of, and applaud themselves in the warriours honourable titles, of Duke, Baron, Knight, Esquire, Gentleman: In hearing their fore-fathers armes worthily given them for their valour in the field, and to be pictured like souldiers in harnesse when they are dead. Yet partly in regard of the little respect the souldier hath, by meanes of our long peacefull security; and the many disorders and outrages acted by that profession, (which cannot probably be otherwise, whiles election of men for warre is used as a dreyne to vent away the refuse and disordered people) partly in regard of mens womanish effeminatenesse, they have infused into themselves, by their nice and wanton education; the souldiers magnanimous actions find few loving couragious practicers; many disdaining, others dreading their condition, accompanied with great labour, much danger, many miseries, and small esteeme. Even so in the latter, although the greatest number of people, yea all which live within the verge and pale of the Church, are greedy of, and glory in the honourable names of Christian, Catholike, Protestant, &c. Yet partly in regard of the base estimate of the best, and bravest, and most forward spirits: partly in regard of the many enormous, and unorderedly deeds of diverse professours: and in regard of mens owne backwardnesse to any good, the Christian souldiers practises finde few favourers, but many who scorne and flee from them, they being attended with little regard, and much reproach.

Concerning the former, I cease to say any more, leaving it to them whom it concernes to worke out of people this inbred cowardize, to infuse into them courage for Gods and their Countreyes cause, and to restore the martiall mens esteeme (by better choice, discipline and countenance) to its pristine repure, these being a defence to our lives and

There was no word so grievous and injurious to a Citizen of Rome in ancient time as to say, go, thou hast never beene brought up in the warres.  
*Diab. l. i. c. 1.*

livings. But as for the latter, I having a calling to meddle in the spirituall battell, not onely as a Christian, but more than so; will do mine endeavour to eject faint-hearted pusillanimity out of the hearts of Christian souldiers, and to animate, and encourage them to wage warre against all the malignant enemies of Christ Iesus with valorous magnanimity: to endure with patient fortitude the bitter conflicts of the grand enemy Satan, and the hellish excursions of the Serpents side, to trample under foot with a holy disdain the taunting reproches and base usages of wickednesse, and to march victoriously, maugre Satan and his co-adjutors, through the opposite pykes of oppugning temptations, and the utmost villanies of hellish agents. By giving them a sight of their enemies sleights and sedulity, yet weaknesse: instructing them in the true Christian warlike discipline: and ennobling this so much contemned condition.

For this cause I have selected this portion of Scripture, as the ground-worke whereupon to build the following discourse of the properties and prerogatives, the graces and glory, the service and solace, the furniture and felicity of the souldiers of the Lord Iesus. *That thou by them must warre a good warfare.*

Which words containe a charge and commission of warre given by the Apostle *S. Paul* punctually and personally to *Ti-mothy* as a Pastour, so to all Gods messengers and Ministers, likewise as a Christian and consequently to true believers, namely to warre a good warfare. In which generall sense I intend to enlarge my selfe to all sorts of persons, and occasionally onely to speak of the speciall.

1. The duty enjoyned is to fight or *warre*.
2. The condition or kind of this conflict, *a good warfare*.
3. The means wherby this good warfare is fought, *by them*.

John

## CHAP. II.

Christianity is a warfare.

**C**hristianity is a warfare, wherein the Christian doth (as *Doct. 3.* he ought of duty) warre a good warfare: 2 Cor. 10. 3, 4. *For though we walke in the flesh, we do not warre after the flesh, for the weapons of our warfare are not carnall, &c. Eph. 6. 11, 12. Put you on the whole armour of God, for we wrestle not against flesh and blond, but against, &c. 2 Tim. 2. 3. Thou therefore as a good souldier of Christ. 2 Tim. 4. 7. I have fought a good fight. Hebr. 10. 32. Fight of afflictions. 1 Tim. 6. 12. Good fight of faith.* Or if you please, I will divide this into three branches. Christianity is a warfare. 2 Cor. 10. 3. Eph. 6. 11, 12.

Those whose condition, calling and profession is to fight against the enemies of Christ and his Church, their life is a warfare, and they are souldiers. *Reas. 1d*

But the condition, calling and profession of Christians is to fight against the enemies of Christ and his Church.

Therefore the life of Christians is a warfare, and they are souldiers.

The latter proposition is evident by the many sacred injunctions in holy writ, to fight the good fight of faith, 1 Tim. 6. 12. 2 Tim. 2. 3, &c. By the examples of Gods Saints in all ages: *Adam* foyled in Paradise: *Iob* tempted and tryed by the utmost of Satans cruelties: *Peter* winnowed; *Paul* buffeted, and fighting a good fight. And by the admittance of Christians into the Church by baptism, wherein they receive as it were presse-money, and promise manfully to fight under the banner of Christ crucified, against sinne, the world and the Di-vell, and to continue Christs faithfull servants and souldiers to their lives end.

Those whose Lord is a Lord of hosts, souldiers and armies, themselves being part of his host and army, must needs be souldiers, and their life a warfare:



But the Lord of Christians is a Lord of hosts, souldiers and armies, themselves being part of his host, *Psal. 80. 4, 7, 14, 19. 84. 1, 3, 8, 12.*

Therefore they must needs be souldiers, and their life a warfare.

3

That which agreeth with warfare in all respects, is a warfare.

But Christianity agreeth with warfare in all respects. Because as in warfare, so in this,

1. There is a place of conflict, namely the Christian Church Militant in this world, *Rev. 12. 7. There was warre in heaven.* Not in that third and highest heaven, where God dwelleth and raigneth, the seat and mansion of blessed Angels and godly men; for there is no fighting, but all peace: and the Dragon was cast from thence in the beginning. But in the visible Church, the heaven upon earth: called heaven, it being a lively picture and image of heaven, the habitation of glorified Saints.

2. There are enemies to fight. For, since the fall of Angels, 1. There have been, and while the world stands there will be two sides in the Church militant, the seed of the woman, and the serpents; twixt which there is constant enmity, *Gen. 3. 15. Michael* and the Dragon who are alwayes in combating, *Rev. 12. 7.* The Spirit and the flesh, twixt which there is an irreconcilable jarre and contrariety, *Gal. 6. 7.* God and Mammon, both which none can serve and obey, *Matth. 6. 24.* 2. And the true Church upon earth hath alwaies had, and shall alwaies have adversaries and enemies. They not being of the world, *Iohn 5. 19.* They being chosen out of the world, *Iohn 5. 19.* They reprov'g the world, testifying that the deeds thereof are evill, *Iohn 7. 7.* They being the womans seed, and borne after the Spirit.

3. There are Generals, Captaines and Commanders, under whose conduct and guidance, at whose appointment and for whose sake the souldiers fight.

First, the Christians Generals and Commanders are

1. God the Father, who is therefore called usually in Scripture,

Scripture, a Lord of hosts, because all creatures are under his power and disposition, as an host of souldiers under their Emperour. By him we pull down strong holds, exalting against God, *2 Cor. 12. 4, 5*. And with his armour we fight, *Eph 6. 11, 13*.

2. Christ Iesus who is their couragious Captaine, *2 Cor. 10. 5. to the obedience of Christ. 2 Tim. 2. 3. As a good souldier of Christ. Rev. 12. 7. Michael, .i.* Christ Iesus that strong and mighty Prince and Captaine of the host of God, *Iosh. 5. 13, 15*.

Secondly, the enemies prime leader and commander is the Divell, *1am. 4. 7. Resist the Divell. Rev. 12. 7. The Dragon fought and his angels: .i.* The Divell (likened to a Dragon in regard of his terrible fiercenesse) who is the prince of that army which maintaineth warre against Christ, *Rev. 20. 2. The Dragon which is the Divell*. As for the king of those dreadfull and hellish locusts, the angels of the bottomlesse pit, *Rev. 9. 11. the monstrous prevailing beast, Rev. 13. 1, 2.* they are but the Divels substitutes.

4. There are ordinary souldiers in each band, namely every Saint, every wicked one: there are horsmen and chariots of each side: namely,

1. Able and faithfull Magistrates and Ministers; who like valiant horsmen and commanders put themselves in danger, first running upon the pikes to rout the enemies and break their ranks; to rescue and deliver, to save and defend Gods people, are worthily called *the chariots and horsmen of Israel, 2 King. 2. 12*.

2. And all true professors which are faithfull family-governours, who (like inferiour officers) are helpers to the forenamed, *Rom. 16. 9. 1 Cor. 16. 16*.

1. With their prayers (*Ephes. 6. 18, 19. Pray for all Saints and for me. 1 Tim. 2. 1, 2. Pray for Kings and all that are in authority*) in their Magistracy and Ministry.

2. With their purses in their maintenance, *Rom. 16. 3, 6*.

3. With their paines in preparing and fitting their families.

4. With their advise and counsell, conversation and good example among their neighbours and families.

So on the contrary,

1. Wicked Magistrates, who by

1. Impunity incourage offenders in mischief, making oft kingdomes thereby guilty of crying crimson finnes.

2. Which condemne the harmlesse innocent contrary to charity, justice, the good of the commonwealth, and God himselfe.

3. And neglect to rescue the guiltlesse person out of the clawes of the mighty, it being in their power to save them.

2. Wicked Ministers, who by their

1. Pining, cause Gods people to perish for want of knowledge, *Pro. 29 18. Hos. 4 6.*

2. Poysoning, making men twofold more the children of hell by their endeavours, *Mat. 23 15.*

3. Neglecting to shew men the present danger of their sinfull condition, *Ezek. 35 6.*

4. Evill counsell and bad example.

3. Wicked family-governours,

1. Who by hurting and hindering Gods faithfull Ministers,

2. Who by bad counsell and lewd example,

3. And negligence in instructing their families, Glad the bad, make sad the good, disobey the Lord of life, serve the Prince of darknesse, damme up the current of sound profession, saving practice and knowledge: And open the flood-gates of iniquity to run amaine with restless streames and dreadfull overflowings; shew themselves perspicuously to be the chariots and horsemen, that is, the captaines and chiefe strength of the arch-enemy to the Lord of glory.

5. As in warfare, so in Christianity there is a compleat



pleat armour for the Christian souldier, *Ephesians* 6. 11, 12. Called the *Armour of God*, *Ephesians* 6. 11. Of light, *Romans* 13. 12. Of righteousness, *2 Corinth.* 6. 7. And weapons defensive and offensive: *2 Corinth.* 10. 3. For the weapons of our warfare are not carnall, but mighty through God to the pulling downe of strong holds. Neither is the opposite faction wanting of weapons of unrighteousnesse and darkenesse, *Romans* 6. 12. which the other have cast off.

6. As in a warfare the truly valourous and faithfull souldier hath or ought to have an honourable reward, and renowned repute as a requiting remuneration requisite for his loyall, laudable, and laborious sedulity and services, conflicts and conquests: But the pernicious and perfidious traytour, who by bale and unworthy cowardize, bribery, or the like, betrayes his cause, and countrey, condigne punishment. Even so the truly valiant magnanimous Christian souldier, couragious and constant for his God and Christ, their Gospell and cause, and his owne conscience, shall be rewarded with a crowne of righteousness, *2 Timoth.* 4. 7, 8. *I have fought a good fight,—henceforth there is laid up for mee a crowne of righteousness, which the LORD the righteous Iudge shall give mee at that day, &c.* But the halting treacherous hypocrite, the downeright prophane wretch, yea every one who is against the Lord and his Christ, with the Divell that deceived them, shall bee cast into the lake of fire and brimstone, and tormented for ever and ever, *Revelation* 20. 10.

## CHAP. III.

*Christianity is a good warfare.*

*Doct. 2.*

**C**hristianity is a good warfare, *1 Tim. 6. 12. Fight the good fight of faith. 2 Tim. 4. 7. I have fought a good fight.*

*Reas. 1.*

That warfare which is with a good warrant, for a good cause, after a good manner, and for a good end, is a good warfare.

But Christianity is a warfare, which is

1. With a good warrant, namely Gods owne commission, *1am. 4. 7. Resist the Divell.*

2. For a good cause; namely *for the faith, Jude 3. therefore called the good fight of faith, 1 Tim. 6. 12. To obtaine an incorruptible crowne, 1 Cor. 9. 25. But we an incorruptible. To keepe a good conscience void of offence to God and men, Acts 24. 16. To please Christ who hath chosen us to be souldiers, 2 Tim. 2. 4.*

3. After a good manner, *Not after the flesh, although they live in the flesh, 2 Cor. 10. 3. Not with carnall weapons, 2 Cor. 10. 4. But spirituall: The armour of God, the weapons of righteousness.*

4. For a good end; namely to glorifie God, *To obtaine the salvation which is in Christ Iesus with eternall glory, 2 Tim. 2. 10. To stand in the evill day, Eph. 6. 13. And to pull downe strong holds — exalting themselves against the knowledge of God, 2 Cor. 10. 4. 5.*

2

That warfare which is the Lords, Christs, the Spirits, Angels, and Saints, against the Divell, the world, the flesh, and sin, is a good warfare.

But Christianity is a warfare which is the Lords, &c. against the Divell, &c.

Therefore, &c.

3

That warfare which is good in the five following respects, is a good warfare.

But

But Christianity is a good warfare in those respects, namely,

1. In regard of the Author of it, who is that God which is the Author of all good, of no evil. *Gen. 3.15.* It was he who put enmity betweene the womans blessed seed, and the serpents cursed brood, and that in paradise.

2. In regard of the souldiers, these being all and onely the holy ones of God; these also fighting well the Lords battels in the generall calling of Christianity, and in their personall and particular stations.

3. In opposition to other fights; they being terrene and earthly, this spirituall and heavenly.

4. In regard of the reward of this combat: namely, the Lord Iesus, Gods favour, heavens kingdome, and eternall blisse.

5. In regard of the matter of this warfare: It is against the kingdome of the Divell for that of Christ, and his Father: It is against the flesh, that unregenerate part of man, which is corrupt, vile, and infected by sinne: For the Spirit that new quality of holinesse which is created by the Spirit in the hearts of the elect: It is against the kingdome of death, darkenesse, and damnation, for heavens kingdome, of life, light and salvation.

## CHAP. IV.

*This good warfare must be fought.*

**E**Very good Christian doth, and must of necessity fight this good fight, or warre this good warfare. *Do. 7. 3.*

The Lord of hosts whose we are and whom we serve, although he is a God of amity, hath put such perpetuall enmity betweene the seed of the woman and the serpents, that they shall ever be at defiance, and ever wage warre against each other till time be no more. This our God sends us into the field, affords us all warlike necessities, bids us be strong, and play the man, yeelds us his helping hand, and promiseth crowne. *Reas. 1.*



crownes to those that conquer. Therefore of necessity we ought to fight.

2. The nature of our enemies shewes the truth of this: They beare an irreconcilable hatred against all mankind, especially Christians. To instance only in the principall and grand enemy the Divell: whose inveterate malice against the blessed condition of the Lords precious ones: whose insatiable thirsting after the ruine and perdition of all mankind: and whose incessant unwearied painfulnesse to devoure soules, are plainly and plentifully decyphered and described in his genuine and proper names expressing to the full the same.

The Word of truth calls him by the name of

1. A Dragon, *Rev. 12. 7.* In regard of his terrible fiercenesse, maintaining warre against the Lord Iesus. *Amongst Serpents* (saith Saint Chrysostome) *what is more fell or cruell than a Dragon? And of Dragons, who so outrageous and fierce as the great red Dragon the Divell?*

2. An old Serpent, *Rev. 12. 9.* In regard of his wilinesse and craft, furthered by the experience of many thousand yeares, and in regard of his venomous subtilty exceeding dangerous, and contrary to mankind.

3. A lion, yea a roaring lion, *1 Pet. 5. 8.* *The Divell goeth about like a roaring lion.* A lion is a beast excelling others in strength and courage, full of violence and fiercenesse, given to devoure and destroy, therefore called in Scripture sometimes Arich, .i. a tearer, renter or plucker, *Psal. 7. 2.* *Lest he teare my soule [Kearich] like a lion.*

Labi, .i. couragious, valiant, *Psal. 57. 4.* *My soule is among [Lebaim] lions.*

Shachal, .i. ramping, fierce of nature, *Psal. 91. 13.* *Thou shalt trample on [Shachal] the Lion.*

Kephir, .i. lurking in covert places, *Psal. 91. 13.* *Thou shalt tread upon [Kephir] the young lion.*

Laiish, .i. subduing his prey, *Prov. 30. 30.* *Laiish, a Lion which is strongest, &c.* In all which respects the Divell is truly a lion, he being given to teare and devoure, extream fierce and cruell, lurking in secret to destroy, walking, ranging, roaring and devouring.

4. Satan,

Tom. 2. Hom.  
15. in Mat.

שחצ of שחצ of  
subrill observati-  
on finding out by  
experience.

לרר of לרר  
to pluck off.

לבי of לב an  
heart.

שחל

כפר

לויש

4. Satan, that is, an especiall enemy to God and man, *Iob* יוב of יוב  
 1. 6. Satan came also among them. 1 Cor. 5. 5. Deliver such a  
 one to Satan.

5. Divell, Shed, a waster, *Psal.* 106. 37. They sacrificed— טו of טו  
 to Divels [Leshedim] to wastiers. A Divell is a waster.

6. The tempter of men to sin, 1 *Thess.* 3. 5. Lest the tempter ה פאפאז  
 have tempted, &c.

7. A calumniator, *Matth.* 4. 1. continually accusing the אנאפולוס  
 Saints before God, *Rev.* 12. 9, 10. maliciously detracting and  
 depraving the persons, words, actions, not of men onely, but  
 even of God himselfe, *Gen.* 3. 3.

8. Seghnirim, *Levit.* 17. 7. rough, rugged, and hairie, for ענין  
 the horror of their hiew wherein they appeared like Sa-  
 tyres, *Isa.* 13. 21. and other ugly creatures, and wherewith  
 they terrified such as saw them.

9. The wicked or malignant one, 1 *Ioh.* 2. 13. for molest- ה פאפאז  
 ing, and with his fierce darts endeavouring mens ruine and  
 misery.

Therefore such being the malice, such the cruelty, so great  
 the craft, and also the might: yea since such is the nature of  
 our enemy the Divell, that he is an adversary, an accuser and  
 a tempter of mankind: It cannot be but that a good Christi-  
 an doth, and must necessarily warre this good warfare a-  
 gainst this grand enemy and his cursed instruments: S. Cypri-  
 an speaking of these our enemies, saith, *These do lurke under*  
*detestable idols and images: these by their inspiration do in-*  
*spire the hearts of Prophets, animate the inwards of beasts, do*  
*order the flying of birds, do governe loes, fulfill predictions, do*  
*fold in often falsehoods with truths, for they are deceived and do*  
*deceive, they disorder life, disturbe sleepe, affright also secretly*  
*the spirits of the soule, beginning in the bodies, they wrest aside*  
*members, destroy health, they provoke diseases to compell to their*  
*service, that being fattened with the savour of altars, and the cra-*  
*sed fires of beasts, they may seeme to have cured those things*  
*which they had bound fast, themselves being appointed for paine,*  
*they seeke to themselves companions of paine.* Therefore neces-  
 sarily, we must either warre this good warfare, or slavishly  
 submit

Cyp. Quod ido-  
 la non sunt  
 Dei.

submit to these our continuall fierce and fighting enemies.

These three ground-works I hope are surely laid, and sufficiently strengthened, to be a firme and fortified foundation, whereupon I may safely and surely build the following discourse by way of use and application.

*Christianity is a warfare.* This shewes its inevitable and inseparable dangers, and uneasie difficulties.

*Christianity is a good warfare.* This declares its commendable glory and praisefull dignity.

*Christians must fight this good warfare.* And this demonstrates our many and necessary Christian duties.

#### CHAP. V.

Vse 1. *Shewing the error of those who thinke Christianity to be easie.*

**H**OW ridiculous and absurdly foolish, yet much to be lamented is the groundlesse fancy and idle concept of those men, who crowne themselves with pleasant garlands of restfull security, and pleasurefull delights, imagining they may go to heaven (as it were) in a bed of downe and excessive jollity; thinking it the easiest matter of twenty to go to Church, to receive the Communion, lay over a few prayers, to defie the Divell and all his workes, and to cry God mercy for their prodigious oathes, mercilesse usury, satanicall lies, and other their bloody and crimson, constantly committed, and continually crying impieties; little considering that they are but in a fooles paradise, dreaming altogether of impossibilities. For to pray, heare, receive the Sacraments, repent, &c. aright, or to be a through sincere Christian, is a matter of great difficulty, and no little danger, of much hardship and no easie labour. To professe souldioury, being a wandering runnagado, to enjoy a souldiers stipend and title with a manumission to solace a mans selfe with friends and familiars: to be a billited souldier, or maintained in garison: to be intrencht in field farre remote from dreadfull foes, are easfull, and



and neither toyle some nor troublesome conditions. But to be drawne out to march in battell array, to encounter an impetuous, inexorable, puissant and bloud-thirsty enemy, not onely to skirmish a little, but to fight it out pel mel, each side being forced to imploy its best and utmost warlike skill, strength and valour to vanquish and destroy the other, is (I suppose) an estate full of dreadfull feares, solicitous cares, painefull labours, excessive diligence, and watchfull vigilance.

The case is thine, O thou that art a true Christian. Thou hast received presse-money from Christ thy Captaine: thy profession is to be his souldier, than which, what estate more difficult? What condition more painefull? What life more labour some? Where there are fightings without, and combats within: where thine enemies are not few, but many: not feeble, but mighty: not meeke, but truculent: not exorable, but implacable: not flesh and bloud, but principalities and powers: not men onely, but Divels also. And is it an easie matter to be a Christian? Are easfull idlenesse and carelesse security congruent consorts for Christianity think you? Surely no. It is a harder matter to leave and abandon sinne, to make progresse in piety, to live truly a Christian life, to mortifie the flesh, to crucifie the world, and resist the Divell: to pray for enemies and persecutors, to repay benedictions for maledictions, to deny our selves, to beare the crosse, to forsake all, &c. than many vaine dreamers imagine. I speak not these things to daunt or dismay any: (for I hope to make it evidently apparent, that the weakest Warriour of the Lord Iesus that will be compassed, shall victoriously vanquish) but to awake such doting dreamers, who are lull'd asleepe in Satans shackles, preferring a little dangerous ease-seeming security in the Divels slavish enthrallments, before a little happy and saving laborious diligence in the Lords army.

## SECT. 2.

*The error of those who thinke earthly contentments  
their chiefeſt glory.*

St. Walter  
Ravleigh lib.  
3. c. 1. p. 21.

**N**O leſſe fond and unſound is their braineleſſe conceipt, who ſplace themſelves in their noble birth, rich reve-  
newes, large poſſeſſions, dainty diet, gay apparell, perſonall  
beauty, corporall health and abilities; deeming theſe and ſuch  
like fading felicities, the greateſt glory and moſt adorning or-  
naments of a Chriſtian life. Surely (that I may uſe the words  
of a learned Knight) *I not onely hold it lawfull to rejoyce in theſe  
good things wherewith God hath bleſſed us, but a note of much  
unthankfulneſſe to entertaine them with a ſullen and unfeeling  
diſpoſition.* Yet theſe being common favours, not thoſe prime,  
principall and neceſſary mercies, which are the proper chara-  
cters of Chriſtian ſouldiers. Not theſe but thoſe following,  
are the moſt glorious adorning ornaments to the Chriſtian  
ſouldier, namely, a patient induring afflictions for the Lords  
ſake, reſiſting unto blood: an impregnable reſolution to be  
faithfull in Chriſts cauſe even unto death: an implacable en-  
countering ſin, Satan, the world, and the fleſh with an unvar-  
quiſhed valour, not at all moved to entertaine with a ſmiling  
looke their ſyrenian and bewitching enchauntments neither  
appaled a whit by their threatfull menaces, and terrible af-  
ſaults; an entertaining of the trecherous fawnings of this de-  
ceitfull world, with a loathſome diſdainfulneſſe; a manfull  
marching through its keenest darts of ſcornfull reproches, baſe  
ignominy, and all ill reports with undaunted courage; being  
compleatly clad with the invincible armour of righteouſneſſe,  
having a dexterity to uſe the ſame, with its ſeverall parts and  
peeeces at every turne, to vanquiſh the enemy, and ſafeguard  
themſelves, &c. *We do not judge a Philoſopher (ſaith S. Chry-  
ſoſtome) by his beard, ſtaffe or garment, but by his mind and  
manners; nor a ſouldier by his ſouldiers garment or arming gir-  
dle, but by his courage and magnanimity, &c.*

Chyſ. Tom. 5.  
Sermon. 1. vii.  
gii.

SECT.

## SECT. 3.

*The error of those who condemn Christianity because of some discords.*

**I**S Christianity a good warfare? Then the worldlings conclude a shameful conclusion is vile and ungodly. Who because they lived fellowly in a filthy fraternity, in all excess of riot before their zealous Preachers came; but since their so much paines in preaching, their sinfull societies (seemingly peacefull) are marred: for now if they wantonly dance and drink, swear and swagger, or practice any such like tricks of youth, to grace and glad, to recreate and refresh themselves and others; they are presently reprov'd by such meddling Ministers, and their factious followers (as they call them.) Because many professors before they forsook their fellowly fraternity, were jocund and joviall, pert and pleasant companions: But since they are plunged into many laborious labyrinths of troublesome perplexities, and doubtfull distresses. They presently inferre that preaching and Preachets, profession and Professours are necessarily naught, and inevitably impious. And why? Love is lacking, peace is perished, unity is vanished, good-fellowship is gone: instead of kindly concord, and amiable amity, behold dissenting discord, and austere avernesse. This O thou world is the most of, yea all thy plea against the Preachers and Professours of piety. Because we hinder love, we are therefore bad: because we occasion discord, we therefore are not good. And is there not, O thou infatuated caviller, and intoxicated wrangler, a love which is bad, a hatred which is good? a pious discord and an impious concord? a godly avernesse, and an ungodly assenting? Sure I am there is a *what peace*, 2 King. 9. 22. A *love not*, 1 Ioh. 2. 15. An *hating with a perfect hatred*, Psal. 139. 22. And a *have no fellowship*, Eph. 5. 11. Certaine it is that Christ our Captaine set fire upon earth, namely his Gospell, kindling and raising trouble amongst wicked ones which resist it, Luke 12. 49. And it is



*Nunquam bella  
bonis, nunquam  
certamina de-  
sunt,*

*Et cum quo cer-  
tet mens pia  
semper habet.*

*Sp.c.22 p. 340.*

most certaine that there is a peace not of Christs, and a variance of Gods appointing, *Matth. 10. 34. 35.* And without all doubt, this fight of Christians against fleshly lusts, diabolical temptations, and the worlds dreadfull troubles, and inchaunting vanities, enemies so restless and labourfome, that a true Christian can have no rest, no quiet, is a holy and happy, a pious and profitable warfare: for Christianity is a good warfare.

*True it is*, they hate, but neither God, godlinesse, nor godly men: but sinne, because it is a breach of Gods sacred Law, *Rom. 7. 15.* the evill that I hate.

*True it is*, they love not, namely the world, nor the things in the world, because they are enmity to the love of the father, *1 Ioh. 2. 15.*

*True it is*, they are not sociable, namely with the fruitlesse works of darknesse, *Eph. 5. 11.* *Have no fellowship with the fruitlesse workes of darknesse.*

*True it is*, they do resist, but not God, like those that do resist his will, *Rom. 9. 19.* Nor the lawfull powers and ordinance of God, which who so resists, resisteth the ordinance of God, *Rom. 13. 2.* But the Divell and his Diabolicall subtilties, *1 Pet. 5. 8.*

*True it is*, they are winnowed and sifted, buffeted, and tempted, troubled and terrified: they have a flesh ever lusting against the Spirit: frailties without, fightings within. But are they therefore and their profession to be abhorred as wicked and ungodly? nothing lesse. The more they hate, the lesse they love, the more they resist, the lesse they are sociable in the former sense, the better the men: And the greater their combat, the greater their comfort: for thus doing, they warre a good warfare.

## SECT. 4.

*The error of those who submit to Satan, and oppose  
goodnesse and piety.*

**D**Oth every Christian of duty, and must he of necessity warre this good warfare against the Divell, all his apostate angels and their fierie and infernall darts; against the wicked world, all vile, vicious, and ungodly mens feared frownes and fawning flatteries: against the flesh and all its fowle and filthy lusts?

With what a face then (O you sonnes of Belial) dare you (First, which slavishly yeeld without any, *yea without your best and utmost resistance* to be led captives by the Divell and his circumventing complices. Secondly, and you which are profest enemies to Christ and his kingdome, to the power and practice of piety, opposing tooth and nayle godlinesse and godly men) with what face say I dare you take upon you the honourable name of Christian? use the transcendent priviledges of Christianity? and glory of the Lord Christ Iesus?

1. You are Christians: why then doe you not stand in open defiance with, professe hatefull hostility against, and oppose with magnanimous resolutions, the fawning and fraudulent flatteries of this guilefull, and the fierce and furious conflicts of this raging world? And those other fleshly and hellish, impetuous, impious and implacable enemies of your precious soules? If a base unworthy coward daunted at the first approach of an enemy, without any resistance: or after some sleight velitation or skirmish: or a male-contented miscreant, affecting an enemies slavery more than a Soveraignes servitude, yeelding himselfe a slavish vassall to a tyrannizing foe, may glory in the denomination of a souldier, because he hath received presse-money, was recorded in the Generalls lists, and rank'd and

trayn'd by the captaine of his band. Then may you which cowardly seeing onely a farre off dangers and difficulties approaching to assaile Christianity, without any opposition, or after some little conflict: And you who (affecting the ignominious slavery of the world, the flesh and the Divell, more than the Lords precious service) yeeld up your selves to serve the lusts of your flesh, the vanities of this world, and the suggestions of Satan, may glory of your Christendome, because you are baptized, your names are recorded and registred amongst Christians, you are taught and trained by the chariots and horsemen of the Lord Iesus.

2. You are Christians, and very active and busie for to withstand and hinder what you can with your utmost abilities such and such forward fellowes and their godly fraternity: you indeavour with might and maine to advance prophane-nesse, Antichristianity and Atheisme, therefore you are souldiers: and being Christians, are therefore Christian souldiers. Alas, you collect absurdly, and conclude weakly. A rascall rebell may as well argue for his prodigious villanies, and say he is of English birth, and in continuall combats, although against his annointed Sovereigne, his loyall Liegemen, and faithfull subjects, therefore a good English souldier. As such a viperine traytor is no good souldier in the judgement of that Master in warre *S. Walter Rawleigh*, who saith, *It is not the punishment that makes a martyr—nor fighting that declares a valiant man, but fighting in a good cause*: Even so such nominall Christians, although they fight, yet are not Christian souldiers, their fighting being against the Lord and his annointed. *Tell me* (saith *S. Chrysostome*) *how may we discerne a souldier, whether by that, because as an officer he doth defend the King, and is maintained by him, and is called his: or whether because he doth defend his right, being well affected to him? To shew openly in countenance to take his part, to hold on his side, to beare good will to his businesse, and to defend him: but yet to execute or atchieve the enemies affaires, is farre worse we say, than if he having cast off the yoke of loyalty, had wholly given himselfe to the enemy, &c.* These and all true Christians are souldiers, and both

Booke 3. pag.  
547.

Chrys. Tom. 4.  
Hom. 18. in  
Eph. 5.



both sorts fight, but under contrary captaines and commanders, for ends and causes much dissenting. *Salvian* gives a reason of this repugnancy. *The chiefest cause of their discord* (saith he) *is the diversity of will, because either it cannot at all, or scarcely come to passe that any doth love the same thing in another, from which himselfe doth dissent: It is not therefore without cause that they hate those in whom they see all things envious and adverse to themselves. For the one live continually in wickednesse, the other in innocencie: they in lust, these in chastitie: they in brothell-houses, these in solitarie places: they almost continually with the Divell, these without intermission with Christ.* They are not therefore to be esteemed good Christian souldiers although they fight, they not warring this good warfare.

*Salv. lib. 8. pag. 269.*

## SECT. 5.

*Christianity is a good warfare, which the true Christian doth and must warre.*

**B**Y these three ground-works I having discovered the foolish and absurd conclusions, the dreadfull and desperate condition of many Christians (in brieve thus:

1. *Christianity is a warfare*: more dangerous difficulties therefore accompany it than many fondly imagine. Neither is every one fitted for this so honourable, yet hard profession, it being too harsh for nice and delicate persons, and effeminate cowards: Neither are worldly rejoycings, as dainty diet, gay attyre, noble birth, rich revenewes, the greatest garnishments of a Christian, as diverse do idly dreame.

2. *Christianity is a good warfare.* Palpable therefore is the foolish absurdity of such concluders who condemne Christianity, its profession and professours, for its discording oppositions, it being so much the better in generall, by how much these are bigger and bitterer.

3. *Christians do of duty, and must of necessity fight this good warfare.* Miserable therefore must they needs be which fla-

vishly submit to serve the enemy: much more they who fiercely fight against, but not this good warfare.) I will now from the same sure and sacred truths, joyntly, or if you will, from this inviolable threefold cord conjoynd, and twisted into one, thus,

*Christianity is a good warfare, which the true Christian doth and must warre.* Endeavour to furnish these warriors with profitable directions how to fight this good fight, so that they may escape and vanquish their violent and vigilant enemies: how to delight their Sovereigne Commander the Lord Iesus: and how to obtaine the crowne of glory after this cruell conflict: and also to console and comfort, arme and incourage them against the many disasterous occurrences this profession doth propose.

## CHAP. VI.

*A Christian souldier must indure hardnesse.*

**A**ll you which wilbe good souldiers of Iesus Christ, must resolve with your selves to indure hardnesse, *2 Tim. 2. 3.* *Thou therefore as a good souldier of Christ, indure hardnesse: or suffer evill.* I foretell you of this, because (as saith *S. Walter Rawleigh*) *Sharpe warre and the novelty of sudden violence use to dismay any state or countray, not inured to the like: but custome of danger hardeneth even those that are unwarlike.* Sharpe warre, sudden violences, dreadfull dangers are your portion, you must through much tribulation, *Acts 14. 22.* We must through much tribulation enter into the kingdome of God. You must suffer persecution, *2 Tim 3. 12* *All that will live godly in Christ Iesus shall suffer persecution.* You must go under the crosse during your whole life. You must indure battell all your dayes. You must proceed from one affliction to another. You have Divels roaring and raging against you, seeking alwayes your destruction, to resist continually. You have a wicked world alwayes waging warre against you, which you must crucifie, and to which your selves must be crucified.

ad 2. Timotheum.  
Tu igitur ma-  
lum patere  
Booke 2. cap.  
28. pag. 635.

Gal. 6. 14.

crucified. You have fleshly lusts fighting against your soules, Gal. 5. 24. which you must mortifie. You must be winnowed and buffeted: you must be tryed and tempted: you have continuall hostility: you are environed with assaylants: you are of the Church Militant, and are Christs souldiers, therefore you must indure hardnesse. But what hardnesse? *In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft: in suffering shipwracke. In journeyings often, in perils of waters, in perils of robbers, in perils by countrey-men, in perils by heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren. In wearinesse and painefulnesse, in watchings often, in hunger and thirst; in fastings often, in cold and nakednesse, &c. In tortures and temptings, mockings and scourgings, bonds and imprisonments, &c. In suffering all, or any of these; or suchlike miseries, if they encounter or environ you for the Lords sake, you must indure hardnesse as good souldiers of Iesus Christ.* 2 Cor. 11. 24, 25, 26, 27. Heb. 11. 35, 36, 37.

And that I may the better arme and accommodate you to indure the mouthes of lions, the violence of fire, cruelty of mockings, bitterness of scourgings, painefulnesse of stoning, torture of sawing asunder, uncomfortablenesse of wandring in sheep skins and goat-skins, being destitute, afflicted, tormented, to suffer any of these or the like, (for we must not be our owne carvers or choosers) I will propound and briefly proseeute some few motives and inducements.

## SECT. 2.

Motive I. *Drawne from examples of particular souldiers in this warfare from the Church in generall, and Christ our Saviour.*

**T**AKE a view of all those Worthies who have gone before us.



1. *The Church of Israel* was put to shame, spoyled of their enemies as sheepe appointed for the slaughter, scattered amongst the Heathen, a reproach to their neighbours, a scorne and derision to them which were about them, a by-word among the Heathen, a shaking of the head amongst the people, sore broken in the place of Dragons, covered with the shadow of death, killed all the day long, counted as sheepe for the slaughter, *Psalm* 44. They were cut off, scattered, shewed hard things, and made to drinke the wine of astonishment, *Psalm* 60. 1, 2, 3. They were proved, tryed as silver, brought into the net, they went through fire and water, *Psalm* 66. 10, 11, 12. Their bodies were given to be meat to the fowles of heaven, and their flesh to the beasts of the earth; their bloud was shed like water, and there was none to burie them, *Psalm* 79. 2, 3. They were fed with the bread of teares, and had teares given them to drinke in great measure, they were made a laughing stocke to their enemies, and a strife to their neighbours, *Psalm* 80. 5, 6. They were exceedingly filled with contempt, with the scorning of those that were at ease, and the contempt of the proud, *Psalm* 123. 3, 4. They were afflicted from their youth, the plowers plowed upon their backes, and made long furrowes, *Psalm* 129. 2, 3. Their bones lay scattered at the grave's mouth, as when one cutteth or heweth wood upon the earth, *Psalm* 141. 7. They became tributarie, they wept sore in the night, they wanted comforters, their friends dealt treacherously with them, they went into captivity, they found no rest, their gates were desolate, their Priests did sigh, their virgins were afflicted, their adversaries were chiefe, and their enemies did prosper, their Princes were like harts that find no pasture, going without strength before the pursuer. They fell into the hand of their enemies, who mocked at their Sabbaths, their adversaries spread out their hand upon all their pleasant things, and the heathen entred into their Sanctuary. They sighed and sought bread, yea they gave

gave their pleasant things for meat to relieve the soule : They were become vile, no sorrow like unto their sorrow, which was done unto them, wherewith the Lord afflicted them in the day of his fierce anger : they were made desolate and faint all the day, the Lord delivered them into their hands, from whom they were not able to rise. Their mighty men were troden under foot, their young men were crushed, and the comforter which should relieve their soule was farre from them, &c. *Lament. 1.* &c. Yet for all this they did not forget God, nor deale falsely in his covenant; their heart did not turne backe, neither did their steps decline from Gods lawes, *Psalme 44. 17, 18.*

2. Behold the prime and principall particular persons of the Lords band.

1. *Jacob*, that Israel or Prince of the strong God, one who obtained principall power from the mighty God: His life was a continued pilgrimage in strange Countreyes, accompanied with many evils, namely the malice and threats of *Esau*, a tedious and toyle some journey to Mesopotamia, hard service with his uncle *Laban*, feare of *Esau* at his returne home, the defiling of his daughter *Dinah*, *Simcon* and *Levis* tyrannicall cruelty, the wickednesse of his first-borne *Reuben*, the evill tydings of his sonnes by his best beloved *Ioseph*, and of the lamentable losse of his darling *Ioseph*, *Indahs* mariage with a Canaanitish woman, and shamelesse incest with his daughter *Thamar*, the heavy and hideous newes from Egypt that *Simcon* was in prilon, the money restored, and that *Benjamin* must go, &c.

2. *David* that man after Gods owne heart, the sweet singer of Israel, his life accompanied with much hardnesse; the distastfull disdaine of his brother: *Sauls* continuall hatred and persecution: the scandalous slanders and false accusations of *Sauls* perverse parasites: *Merab* given from him: *Michal* given to ensnare him: his often discomfiting discoveries to *Saul* by *Dogg* and the Ziphims: the

the malice and warres of enemies : division of his people, and their destruction by the pestilence : The mocks of *Michal*, and the revilings of *Shimei* : *Amnon*s foule fact and fearefull fall : *Absoloms* prodigious rebellion and infamous incest ; the death of his chiefe Captaines, and revolt of his chiefe Counsellours : his shamefull reproches, grievous sicknesse, &c. Yet was he thankfull, confident, hoping, constant and patient.

3. *Iob* like whom there was none upon earth, a perfect and upright man, fearing God and eschewing evill, endured abundance of hardnesse, for when God had opened a gap to Sathan, leaving *Iobs* substance to his mercilesse cruelty : the Divell robs him of his fifty yoke of oxen, and fifty shee asses by the *Sabeans* : spoyles him of his seven thousand sheepe by fire, takes away his three thousand cammels by the *Caldeans* : bereaves him of his seven sonnes and three daughters by tempestuous windes overturning the house of banqueting : and depriving him of his great household (those foure messengers of evill tydings and some few other excepted) by the aforesaid meanes, and all in one day. And after when the Divell mooved God against him, and gets leave to shew his utmost force and fury against him, his life being saved, his body was smitten and surcharged with sore and smarting biles and botches from the sole of the foot to the crowne of the head, Chap. 2. 7. his wife tempts him, Ver. 10. His friends were miserable comforters, 16. 2. His brethren and acquaintance were estranged from him, 19. 13. His inward friends abhorred him, Ver. 19. His wife and servants accounted him a stranger, Ver. 15, 16, 17. Young children despised him, Ver. 18. Base fooles and unworthy vile ones scorned and derided him : Chap. 30. His grieve and calamity was heavier then the sand : Chap. 6. 2, 3. The arrowes of the Almighty were within him, the poyson whereof did drinke up his spirits, Ver. 4. His flesh was clothed with wormes and clods of dust : his skin was broken and become loathsome, 7. 5. He was full of tossings too and fro, scared with dreames and terrified with visions, 4. 14, &c.



I might instance in *Jonah, Eliab*, and who not? But I will enlarge my selfe to name but one more.

2. Christ Iesus our Captaine and Commander, whose life was generally contemptible as a servant, cursed as a sinner: loaden with miseries and accustomed to hardresse, from his birth to his buriall. His parentage was poore, his birth without honour, his company being cattell, his chamber a stable, and his cradle a cratch, *Luke 2. 7*. His life without ease, persecuted by *Herod* being but a babe: driven into exile, being but an infant, *Matth. 2. 13, 16*. His body was enfeebled with watching and fasting hunger and thirst, and his soule afflicted with feares and sorrowes, but especially at his death, besides those terrible conflicts of his with Gods wrath in his agony and passion: besides his buffetings and scourgings, nayling, piercing and crucifying, how were his unsupportable sufferings amplified and enlarged in regard of

1. The persons afflicting, *1* *their number* being great, uncertaine and indefinite.

2. *Their severall sorts* beeing various, passengers too and from Ierusalem, *Matth. 27. 39*. High-Priests, *Ver. 41*. Scribes, *41*. Elders *41*. Pharisees, *62*. And theeves, *45*.

3. *Their nature* being brutish, barbarous, bloudy, cruell, spightfull, malicious, scornfull, and disgracefull, *38. 45*.

4. *Their condition* being base, *Ver. 39. 44*. And honourable, *42*. bond, *44* and free, *39. 42*. learned, *42*. and unlearned; *39*. civill, *42*. and Ecclesiasticall, *42*. religious, *Ver. 42*. and prophane, *39. 44*.

5. *Their drift* being to bring into oblivion, hatred and utter contempt the person, office, doctrine and miracles of our Saviour amongst the people: and to provoke and instigate our Saviour Christ to murmuring, impatience and grudging: to presumptuous tempting of God: to distrustfull doubtfullnesse and desperation.

6. And *their behaviour* being *1* unseemely and uncomely in regard of their places and callings, some of them being Rulers; and profession it being holy and religious, they being Scribes and Pharisees. And *2* Impious and ungodly, In regard  
of

of their speech it being spightfull and reproachfull; and gesture, it being scornfull and disdainfull, *Ver. 40, 41, 42, 44.*  
39.

2. Of the place mount Calvery, the high way, plaine field and place of passage too and fro.

3. Of the time, It being at the houre of dreadfull and dismall death in his greatest and extreamest misery: In his heauie passion, last and grieuous agony. When he was wearied, and as it were worne out with Gods sufferings. ¶ When he was wounded with the arrowes of Gods wrath, when he was most to be comforted and pitied.

But did not the miseries and persecutions of Christ and his members expire upon the Crosse, and then cease? No such matter: *Peter* and *Iohn* were imprisoned, threatned, *Act. 4.* and beaten, *5. 40.* The Proto-Martyr *Steven* was stoned, *7.* Great persecution was raised against the Church, *Chap. 8.* *James* is beheaded and *Peter* imprisoned, *12.* *Paul* is persecuted from *Iconium*, and stoned at *Lystra*, *Chap. 14.* *Paul* and *Silas* are whipped and imprisoned at *Philippi*, *16.* *Paul* is persecuted at *Thessalonica*, *17.* Taken and bound at *Ierusalem*, *21.* Buffeted and sent prisoner to *Felix*, *23.* Accused falsely by *Tortullus* and the Iewes, *25.* And by him sent a dangerous voyage prisoner to *Rome*. Descend a little lower, and from *Saint Iohns* time to the end of the world, see the lot of the godly.

1. *The Church of God* which is the beloved Citty and new *Ierusalem*, *Rev. 20. 9.* *21. 2.* Gods tabernacle and his habitation, *21. 3.* The Lambes wife, *19. 7. 21. 9.* The woman cloathed with the Sun, having the Moone under her feet, and upon her head a crowne of twelve starres, *12. 1.* led by the Lambe to the fountaine of living waters, *7. 17.* Having God and his Christ to rule her, *1. 1. 22. 3.* was to be trodden downe, *11. 2.* forty moneths or one thousand two hundred sixty daies: was to flee and escape into the wilderness as the Israelites fleeing from *Pharaoh*, *12. 6.* where she was to be hid and nourished being persecuted by the beast and Dragon, *11. 7.* And overcome *13. 7.* although afterwards shee prevailes, *17. 14. 19. 19.*  
2. *The*

2. *The Preachers of Christ Iesus*, which are starres and Angels 1, 2, 3. preaching Prophets, 11. 3. 14. 6. Against Babylon, which hath made all nations drinke of the wrath of her fornication, 14. 8. And those who worship the beast and his image, and those which receive his marke, *Ver. 9.* And exhorting men to feare God, and worship him, *Ver. 7.* These are killed, 11. 7. And beheaded, 10. 4.

3. *True Christians* who are said to dwell in heaven, 13. 6. which worship God, 11. 16. which are without guile, 14. 5. Not defiled with women, 14. 12. who reverence the voice of Christs Ministers, 4. 9, 10. 5. 14. follow Gods Commandments, 14. 12. which are written in the Lambes booke of life, 21. 27. Refuse to take the beasts marke, 15. 2. who have the Lord and his waies in admiration, 15. 3, 4. who followed the Lambe, 14. 4. having his fathers name in their foreheads, *Ver. 1.* which were sealed for assurance, *Chap. 7.* These were & are to be afflicted, 11. 7. overcome and killed, 13. 7. How these things have been verified is related in Ecclesiasticall Histories, which record of the ten bloody and barbarous primitive persecutions, which were so cruell, that under Trajan (In whose reigne Simeon the second Bishop of Ierusalem a man of 120. yeares old, was tortured and crucified) *such a weight of persecutions did presse the Church, and such infinite number of Martyrs were daily slaine, that Pliny the second which then did governe the province being very much troubled at the multitude of the slaine, declared to the Emperour that innumerable thousands of men were daily killed, in whom by enquiry there was found no offence committed nor any thing done against the Romane lawes but this only, that they did sing before day hymnes to a God they called Christ. Yea the number of the persecuted was infinite. so that there was no place empty in the prisons, and that the whole countrey did seeme rather to goe to prison, then the guilty to be led to prison. And as for the torments, they were divers and intollerable. Their bodies were some with scourges and then given to beasts: Lyons, Beares, Libards, Bulls, and every kinde of cruell beast were used, yea the cruelty of all beasts, men and elements were armed against the worship-*

*Eus. Eccl. Hist. lib. 3. c. 32. pag. 67.*

*Lib. 8. c. 6. pag. 186.*

*Lib. 8. c. 7. pag. 187.*

*pers.*



id.c.8.p.188. pers of God. Some of them after scourgings and bonds, tortures and other horrible torments of divers kinds were burnt. Some cast into the sea, some staine, some crucified with their feet upward, &c. Some had their flesh torne off with pots/heards, some rent in peeces with trees bowed together. Chap. 9. They were beaten with staves, with rods, with whips, &c. They were hanged up their hands being bound behind them, stretched out with pulleyes, and pulled in peeces limme by limme. Yea such and so great were the torments, that the Historian saith, who can repeate? who can disclose? who can expresse how they were staine with axes, their thighs were broken, they were hang'd up like swines flesh; and smothered with smoke, dismembred, roasted. Yet for all these things, their courage was undaunted and impregnable, witnesse the brave and blessed answer of Policarpus, fourescore and six yeares I have served Christ and he never hurt me, how can I now blaspheme my King which hath saved me? Witnesse the invincible patience of Blandina and Attalus: Witnesse the free and voluntary speech of Philoromus, of Phileas, why doe you vainely tempt the constancy of the man? Why would you make him who is a beleever an infidell? Doe you not see that his eares heare not your words? His eyes see not your teares? How can he whose eyes see and stedfastly regard heavenly glory be turned with terrene teares? Witnesse that rich and faithfull Victorianus greatly in favour with his King who answered the messengers from his Sovereigne. Tell my King let him troyle me with fire, let him force me with beasts, let him torture me with divers kindes of torments, if I consent I am baptized in vaine in the Catholike Church. Witnesse all those Primitive Martyrs and our late blessed brethren of happy memory in those bloudy Marian daies and since. 1 Did Christ himselfe our head Master and Governour? Did the Church (the body and building of Christ) in all ages? (some few short breathings excepted) and its particular members? Doth the Church at this day in other places endure much hardnesse as the souldiers of Christ? Are the two witnesses now warred against overcome and in killing as some probably thinke? And shall not we the souldiers of this Captaine, the

the members of this body, the Warriours of the same band prepare us patience, and resolve to endure hardnesse as the good souldiers of Christ?

## SECT. 3.

Motive 2. *Drawne from our condition.*

**W**E are men, therefore we have few daies, many dangers: few yeares, but many evils: a short time but much trouble, *Iob 14. 1.* Man that is borne of a woman is of few daies and full of trouble: We are Christian men, therefore to be hated of all men for Christs sake, *Marth. 10. 22.* Being as sheepe amongst Wolves, and lillies among thornes. Christians are like Merchants in great perills, before they can enjoy their wished haven; like travellers in an enemies countrey abiding much hardship, before they are free from danger: we must through much tribulation enter into the kingdom of heaven, *Acts 14. 22.* Yea all that will live godly in Christ must suffer persecution, *2 Tim. 3. 12.* We are Gods wheate which must be threshed: we are Gods grapes which must be pressed: we are Gods gold which must be tryed. As we wash and wring that linnen which wee weare next our skin; but let sacks and such like lie without beating: even so our most wise God wringeth with afflictions those children, which are most deare and neare unto him, even when he letteth others whom he maketh not such account of enjoy their rest and quiet. Let us of necessity make a vertue, since as being men we are subject to innumerable evils, as Christians to many more, arme we our selves therefore as good Christian souldiers of Christ Iesus to endure hardnes; and as the magnanimity and valour of the Romanes was most admirable and excellent in their greatest adversities; so let ours according to the antient rule, hardship ennobleth vertue.

*Per varios casus per tot discrimina rerum tendimus ad patriam veram vitamq. perennem.*

*in Iuxoriam  
hauri in laudem  
c. c. lib. 2.*

## SECT. 4.

Motive 3. Drawne from the harmelesnesse of them.

**L**Et the harmelesnesse of afflictions perswade to suffer them, we being content with patience, and perseverance to endure that which hurts us not. Although these are hideous, yet not hurtfull; although dreadfull yet not disadvantageous: they are tolerable although terrible. Like the formidable waves of the overflowing deluge, which tossed the Arke, but drown'd it not: like the fire in the bush, which burned without consuming the same: like *Jonahs* whale, which swallowed, yet destroyed him not: like the venomous Viper hanging on *Pauls* hand not harming him at all: many a time have they afflicted me from my youth, yet they have not prevailed against me said Israel long agoe, *Psal. 139. 1, 2.* upon this rock will I build my Church and the gates of hell shall not prevaile against it saith our Saviour, *Matth. 16. 18.* we are troubled on every side yet not distressed; we are perplexed, yet not in despaire: persecuted but not forsaken: cast downe, but not destroyd, saith Saint *Paul*, *2 Cor. 4. 8, 9.* Afflictions doe not withdraw from the verity of grace and faith, but do corroborate or strengthen in griefe saith Saint *Cyprian*, who himselfe was a Martyr.

Cyprian de  
Mortal.

## SECT. 5.

Motive 4. Drawne from their benefit, and profit.

**T**He fourth motive shall be drawne from the benefit of such like afflictions; each man suffereth patiently that which he hopeth may doe him good: many perillous blasts and boysterous stormes: much toyle some travaile by sea and land, and abundance of painefull labours are endured by ventrous Mariners and martiall men, yea by all sorts of traders and traffiquers to get gaine: bitter pills, piercing plaisters, uncomfortable



comfortable cuttings, and fearefull launcings are suffered to obtaine health. Indure we therefore as the good souldiers of Christ hardnesse or afflictions.

1. These being to Christian souldiers as the waves tossing the ark, yet saving *Noah*: As the Whale swallowing up, yet preserving *Jonah* from drowning. As the Dragon pursuing the woman, *Rev. 12. 1.* yet procuring her greater preservation. As the file grating the iron, yet making it clearer and brighter. As the furnace melting, yet purifying the gold. As the mill grinding, yet making the wheat more usefull. As the cards breaking, yet fitting the wooll for commodity. As the coales heating, yet making perfumes more odoriferous.

2. These are as the red sea, preserving Israel, drowning *Pharaoh* and his host, advantagious to the Saints, although hurtfull to ungodly men: for although they procure desperation to these, yet they cause a most certaine hope in those.

They being instruments by which the goodnesse and power of God doth appeare in comforting and succouring us: as also occasions of the most excellent good things: for by these our daily slips are fatherly and favourably corrected: our pride and arrogancy is pressed and pulled downe: the flesh and wantonnesse is cooled and quailed: our old man is destroyed and new renewed, sloth and sluggishnesse is shaken off: the confession of faith is expressed; our weakenesse is manifested: we are provoked to more earnest and ardent prayer: we daily understand the fragility and frowardnesse of our nature, and accustome our selves to patience.

3. These are spirituall exercises to exercise, precious medicines to cure, and wholsome balm to heal the soul; to purge us of the drosse and reliques of some old sinne which we are loth to leave.

4. Without these the rich and radiant graces in Gods Saints are often like fire covered in a heape of ashes, and oymntment stopped into a close box.

5. These sharpen the spirits of Gods children, and make them oftentimes do things farre more excellently and considerately than they do in prosperity.

D

6. These

6. These make tryall of our zeale, love and constancy, being to us as the furnace to the gold, to try and proove us, *Prov.* 17. 3. and our hope waiting, *Psalme.* 123. 2. *Rom.* 8. 24. Faith not seene, 2 *Cor.* 4. 18. *Heb.* 11. 7. 13. 20. and patience enduring, *Iam.* 5. 4. *Heb.* 12. 1.

7. These stirre up our zeale, love and devotion in praising and serving God, and make us more diligent in the same.

8. These are as thornes in our wayes, lest we run wrong and stray aside.

9. These oft times turne to the enlargement of Gods Church, such being the riches of his mercifull providence, that he turnes the weaknesse of his children, and wickednesse of their enemies to the good of the Church: the cruelty of the one, and the cowardize of the other to the increase of Religion, and enlargement of the Church, *Acts* 8. 1, 4. The Lord workes by contraries, and beats the Divell with his owne weapons, he shewes that mens wilddome is foolishnesse with him: for when they thinke to put out the name of Christ by persecution; when they seeke to quench the light of the Gospell, by driving away the Preachers and Professours thereof, then doth he most of all publish it, making those painefull Preachers, and pious Professours like fragrant spices, brayed and pounded, to smell the sweeter, and spread their smell the further, *Acts* 11. 19. One Martyrs death oft causing many to be converted.

10. These are advantagious beyond expression to the Christian Worthy, affording him a threefold excellent commodity, namely,

First gainfull profit; witnesse that sacred speech of *David* that worthy Warriour of Christ Iesus, *Psalme* 119. 71. *It is good for me that I have bene afflicted.* And of that magnanimous souldier of God the Prophet *Jeremie*, *Lament.* 3. 27. *It is good for a man to beare the yoke from his youth.* Namely for a man which is elected, which is the faithfull servant of GOD, and souldier of CHRIST, who is armed with the armour of GOD, and indued with faith, hope,

hope, patience, meeknesse, and such like gifts and graces, for this man *it is good*, that is, a thing honest, just, right, comely, commendable and of good report, *Iohn 15. 20.* Or a blessed and happy, profitable and gainefull thing for him to beare the yoke, namely of Christ Iesus, both of subjection and obedience, and of afflictions, crosses, calamities of all sorts, inward temptations and outward troubles. *From his youth*, that is, continually and daily: use making perfect, custome being another nature.

Secondly, Pleasurefull delight. Though this is a marvellous strange paradox to most men, yet not so strange as true. *Acts 5. 41.* Peter and Iohn departed rejoycing that they were counted worthy to suffer shame for Christs name, *Chap. 16. 25.* Paul and Silas sang praises to God after they were beaten with many stripes, thrust into the inward prison, their feet being made fast in the stocks. Afflictions (wee see) did quicken up the Apostles, making them more chearefull and lively, they being glad to be so honoured, and preferred of God. Their conscience was to them a continuall feast, *Proverbs 15. 15.* And their good cause increased their comfort under the crosse, yea so that the greater their crosse, the greater was their comfort, *2 Cor. 1. 4, 5.*

Thirdly, Whether it be true or no (I know not) that is recorded of the Muscovians, that it is holden for a great grace in Muscovia for a servant to be stricken of his master, a wife of her husband, or a Noble of the great Duke. For if any of the Nobles happen to be stricken with a cudgell, he replies, *Health and safety attend you my Lord and great King, who hast vouchsafed to reclaime me by these stripes.* Yet I am sure that renownefull honour is from hence. From hence it was that the Saints did glory in tribulation, *Rom. 5. 3.* And Saint Paul in the crosse of our Lord Iesus Christ, *Gal. 6. 17.* These being glorious scarres and honourable maimes: These being laudable liveries of a Christian souldier, making him conformable to Christ his heavenly Captaine and prevailing Conquerer, *1 Pet. 4. 13, 14.* By these we glorifie the God



of all glory, *Iohn 31. 19.* Yea the Church and our selves, *Eph. 3. 13.* Yea so farre forth, that the greater the crosse, the greater the comfort in this languishing life, and more illustrious crowne in that haven of happinesse, and heaven of blisse, *Rom. 8. 17. 2 Theff. 1. 5*

*Object. 1.*

But many of Gods dearest darlings and beloved favourites are destroyed in fiery tryals, and open persecution by fire and faggot, slaughtering swords, fainting famine, and other dreadfull and direfull deaths.

*Answ.*

True, yet they die not in Gods displeasure, but in his favour. Their death is no shame, but an honour to them. They are not destroyed in soule, but in body. By the losse of a temporall life full of miseries, they obtaine and enjoy life eternall which is most happy. Stormes and tempests drive the mariners to the haven; so troubles and afflictions the elect to their happy haven, and inexpugnable rocke, Christ Iesus. As the vine is then fit for the taste, when it hath beene crushed in the presse: the corne is then fit to make bread of when it is ground: the gold is then pure when it hath beene tryed in the fire: so the godly are most pleasing vnto God, when they have beene in the furnace of affliction.

*Object. 2.*

But persecutions and afflictions cause backsliding apostasie in diverse, who *Demas*-like fall away; or like the stony ground, who when persecution or affliction ariseth for the Words sake, immediatly are offended, *Mar. 4. 17.*

*Answ.*

True in counterfeit, not in currant Christians: in time-servers, not in truly religious, *1 Iob. 2. 19.* Though the spuming drossie metals are consumed, yet the pure and precious gold is purged by the fiery fining furnace. Though the dusty chaffe and empty graines are driven and blowne away by the winnowing wind, yet the good and solid corn is therby cleansed; although the rotten leaking vessell perisheth by the raging sea: yet the sound Christian like a good ship, governed by a discret and wise pilot, the more he is rocked and tossed with these boysterous billowes, the faster he saileth. A ship and ship-man are of great credit after (but not before) they have

have indured many sturdy weather-beating stormes, according to that of S. Cyprian, *A Pilot is knowne in a tempest; a souldier is tried in battell.*

## SECT. 6.

Motive 5. *Drawne from the persons afflicting, both principall and instrumentall.*

**T**He fift Motive drawne from the persons afflicting.

First, The prime and principall, the Author and efficient of all our afflictions is the Lord: of *Dauids* reproachfull revilings, *2 Samuel* 16. 10. of *Iobs* extraordinary and unspeakable losse, *Iob* 1. 21. And of all evill, *Amos* 3. 7. Consider therefore advisedly,

1. What this God is to us, namely a most mercifull and tender-hearted Father, loving us entirely, yea beyond all comparison and expression.

2. Why and for what causes the Lord so gracious doth afflict us, namely,

1. Either to make manifest and reveal openly the proper lot and peculiar portion of the godly, as in *Abel*.

2. To try and take an experimentall prooffe of the faith, hope, patience, zeale, love, constancy, and other graces of the righteous, as in *Iob*.

3. To exalt and elevate from contemned basenesse, to magnificent glory, as in *Ioseph*.

4. To manifest and shew Gods glory, as in the man who was blind from his birth, *Iob* 9. 3.

5. To declare and make it evident that Christ his kingdome is not of this world, as in his Apostles, *Iob* 18. 36.

6. To correct and chastise for sinne already committed, as in *David*, *2 Sam.* 12. 14. 24.

7. To preoccupate and prevent sin to come, as in S. *Paul*, *2 Cor.* 12. 7.

8. To renew and re-establish dying and decaying grace, as in the Israelites, *Hos.* 5. 15.

9. To wean and withdraw our doting desires from the sweet and sugred baits and bewitching enticements of this deceitfull world, these crucifying us to the world, and the world to us, *Gal. 6. 14.* As a nurse useth to annoint her breasts with some bitter wormewood to weane her child from sucking: so our gracious God to withdraw us from the poysonous pleasures and delights of this world, giveth us persecutions and afflictions.

10. Or to make mute and put to shamefull silence Satan and his cursed co-adjutors, divellishly cavilling against the Saints, saying, such and such are religious for sinister respects; gaine, favour, or the like: But if persecution should come, their hypocrisie will be perspicuous. *Iob 1. 9, 11.* *Doth Iob feare God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the worke of his hands, and his substance is increased in the land: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.* Chap. 2. Vers. 4. Satan answered the Lord, and said, *Skinne for skinne, yea all that a man hath will he give for his life: But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.* Iob and other sincere servants of God, delivered into the hands of Satan and his cruell complices, have manifested the contrary to these slanderous objectors, that they serve God faithfully as well in afflicting adversity, as in delighting prosperity, *Iob 13. 15.* *Although he kill me, yet will I trust in him.* 2. *Corinthians 6. 4, 5.* *But in all things approving our selves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, &c.*

If for either, any, or all these causes the Lord doth or shall afflict us, it is for our owne good, and therefore we should with patience indure it.

2. The persons afflicting us, instrumentally being as Gods rods



rods, whereby he smites; his staffe, wherewith he beats us; and having no ability to touch, smite, or do any thing against us without leave and license from our good and gracious God, are either

1. Men, such as cruell *Cain*, scoffing *Ishmael*, profane *E-san*, the ungodly Philistims, Midianites, Moabites, Egyptians, &c. Amongst whom the peculiar people of God live like lillies amongst thornes, like sheep amongst wolves; yet not therefore to be daunted or dismayed, but to indure with invincible resolution, undaunted valour, and all chearfull alacrity, their utmost spight and extreamest oppositions. Which that we may do, let us wisely and advisedly consider,

1. That they are but Gods rods, *Isa. 10. 5. O Assyrian the rod of mine anger. Psal. 17. 14. From men which are thine hand O Lord.* By which and with which our heavenly Father doth correct us; they not having the least power of themselves to beat and buffet, to afflict and scourge: for had they, *they would swallow us up quick, when their wrath was kindled against us, Psal. 124. 3. 129. 2.*

2. That when they doe their worst, executing their commission with the keenest edge of exasperated violence, and bloody cruelty, whetted on, and sharpened by hellish fury, and humane malice, yet can they onely kill our bodies, *Luk. 12. 4.* which must of necessity die, *Heb. 9. 27.* It being appointed unto all men once to die.

3. That although they aime at nothing lesse, yet their scourging of us tends to our greater good, *Rom. 8. 18.* we knowing that all things work together for good to them that love God.

4. That these bedlam beasts and barking Belials shall severely smart for grieving us: for as a tender-hearted father when he hath sufficiently corrected his child, rends and teares the rod in peeces, throwes and casts it from him with indignation, or into the fire to be consumed, even so deal-eth our compassionate Father with these his rods; witnesse *Pharaoh*, *Ahab*, *Iezabel*, *Saul*, *Achitophel*, *Haman*, yea all the savage and bloody persecutors of Gods

people, from their great grandfather *Cain*, with whom the Lord is sore displeased, for he was but a little displeased (with his children) and they helped forward the affliction, *Zach. 1. 15*. The Lord was wrath with his people, he gave them into their hands, they shewed them no mercy, therefore &c. *Isa. 47. 6*. Take a view of Gods visible revenge in this life upon the barbarous and savage persecutors of his people in all ages. The bloody Egyptians which drowned the new-born babes of the Israel of God, were by him drowned in the red sea, *Exod. 14. 28*. *Iezabel* thirsting after, and greedily drinking the blood of the Lords Prophets, becomes meat and drinke to the dogs of *Iezreel*, *2 King. 9. 36*.

*Iosab* who commanded his servants to slay *Zachariah* the sonne of *Iehojada*, was slaine himsele by his servants, *2 Chron. 24. 21, 25*.

*Antiochus* that barbarous beast who had tormented other mens bowels with many and strange torments, was plagued with a paine of the bowels which was remediless, and sore torments of the inward parts, &c. *2 Maccab. 9. 5, 6*. Yea all the members of his body were much pained, ver. 7. the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and paine, his flesh fell away, and the filthinesse of his smell was noysome to all his army, so that no man could indure to carie him for his intolerable stinke, *9. 10*. And then this murderer and blasphemer having suffered most grievously, as he intreated other men, so died he a miserable death in a strange countrey in the mountaines, *28*.

The Herodian family, by whose cruell commandements the harmlesse infants, *Iohn the Baptist* and the Apostle *S. James* were martyred, plagued with dolefull & dreadfull destruction.

*Herod* the great, besides the many miseries and tragicall calamities which befell his family, he was smitten with a disease so hideous and horrible that manifested the Lords wrathful revenge for his bloody and crimson crying cruelties. From that time sickness did quickly take his whole body, and made it subject to sundry griefs, for he had a burning feaver, an intolerable itch over the whole skinne, continuall paines of the fundament, about his

in feet as it were dropie swellings, an inflammation of the bladder, rottenesse of the privie members, full of wormes, besides often and difficult breathing, convulsions of all the members: so that they that were inspired from above said that these sicknesses were a revengement. And this monster of men knowing how hee was hated for his cruelty, commanded that the principall men of the Jewes should be imprisoned, and flaine at his death, that so the Jewes might be forced to lament at the same.

2. *Herod Antipas* that notable hypocrite who beheaded *John*, and derided Christ, an enemy to the Church and truth, was vanquished and banished with *Herodias* to *Vienna*.

*Euseb. lib. 1. c. 11. pag. 12.*

3. *Herod Agrippa* a violent persecutor of the Church, *Acts 12.* was smitten by the Angell of the Lord, and eaten with wormes.

*Ibid.*

*Pilate* that wicked judge who condemned our blessed Saviour being called home againe to Rome, laid violent hands upon himselfe, his dead body was tormented by spirits after a dreadfull manner, &c.

*Micrel. de Eccl. mox. pag. 221.*

*Nero* that infernall fury, breathing out rigorous and raging persecutions against Gods people, after divers dreadfull distresses, hearing that he was judged by the Senate an enemy, and was sought for to bee punished after the ancient custome, namely his necke to be put into a gallows, and his body being naked to be beaten to death with rods, he slew himselfe.

*Sueton. Nero 6. pag. 249.*

*Domitian* as *Eusebius* reports, a great persecutor of the Church of God, was flaine in his chamber by his owne servants, his wife *Domitia* being privy therunto, and his dead body was contemptuously caried out by the bearers of dead bodies like a cut-throate.

*Sueton. Dom. 12. p. 315.*

*Trajan*, *Hadrian* and *Antoninus*, not onely tasted of, but also drunke deepe of the Lords cup of plagues and punishments for the blood of his Saints, which they with such beastly and greedy crueltie and immanity had shed as water upon the earth.

*Severus* betrayed and flaine by his owne souldiers.

*Soc. Eccl. Hist. lib. 1. c. 204.*

*Decius*



Euseb. l. 7. c. 1.  
pag. 81.

*Decius* before he had reigned two yeares was slaine with his children.

Pag. 183.

*Valerianus* his fearefull end is thus set downe by *Constantine* in his Oration to the Saints. Also *thou Valerianus* shewing the same cruelty on Gods servants, hast determined as it were before all mens eyes the just and holy judgements of God, when thou being taken captive and bound wast led clothed in purple, and other like kingly apparell; and after by *Sapores* the King of the Persians, wast commanded to have thy skin plucked off, and thou to be powdered with salt: thou hast set up before all mens eyes, an everlasting signe of thy calamitie.

Ibid.

*Dioclesians* (under whom was the greatest and most grievous persecution) direfull and deserved destruction for his cruelty against the members of the Lord Iesus, is described in the Chapter following in the same Oration.

2 Hiercl. p. 420.

*Galerius* was killed with an ulcer in his privie members full of wormes, and most loathsome with a deadly stinke.

*Maximinus* vanquished by *Licinius* was plagued of God as followeth, Therefore a torment sent by the speciall appointment of God did suddenly take him, taking its beginning from his flesh, and making its progresse even to his soule: for a suddaine mattering happened to him in the inmost secrets of his body, afterward in the lowest parts a fistulous ulcer, and from these a certaine raging evil feeding upon the inward bowells, and a hidden multitude of wormes breaking out, and breathing out a deadly stinke, the whole rising of the body being changed through the abundance of meate before the disease into fatnesse; which then being mattered yeilded an intollerable and horrible spectacle to those which came neare him, therefore some of the Physicians not being able to indure the intollerable stinke were slaine: others because the whole body being swelled, there was no hope of health remaining, and because they could not do any thing to heale him, were also cruelly slaine. At the last when he was afflicted with such evils, he began to think what he had done, causelessly against the pious worshippers of God, &c.

Euseb. Eccl. hist.  
lib. 9. cap. 17.  
C. 18.

*Maxentius*

Maxentius was drowned like Pharaoh, and his army vanquished by Constantine.

Euseb. lib. 9.  
cap. 9.

Afterwards the Arrians persecution raged so through the whole Easterne parts, yea the whole Romane empire, especially Constantinople, that scarce any blond-thirsty Nero did exercise such cruelty as the Arrians did against Orthodoxe Christians.

Micrel. p. 565.

But behold the revenging eye of God, which sent downe first of all hayle like a bowle in the greatnesse of hands, like stones in hardnesse, and smote many men and cattell, afterwards overthrew Nicæa: after that destroyed Phrygia with a very great famine, and Valens himselfe being wounded by the Goths in fight, when he did convey himselfe into a shepherds Cottage, was burnt with fire throwne in, and wanted common buriall.

Arrius sitting to ease nature his inwards and all his bowells did run out, and so in such a place he came to naught and fearefully perished with a kinde of death fitting such a blasphemous and filthy wretch.

Ruffin. Hist.  
Eccle. lib. 1. cap.  
13. p. 189.

Julian the Apostata, and tyrannicall persecutor of the Saints, warring against the Persians, was wounded with a dart (by a horseman, or as Theodoret reports, he was found wounded, uncertaine whether by an Angell or man, but certaine whosoever did it, he was a Minister of Gods will) and being thus wounded, he filled his hand with bloud, threw it into the ayre, uttering these words, O Galilean thou hast overcome. A little before the death of this bloody wretch Libanius Julians teacher in Paganisme, scoffingly asked a Christian Schoolmaster, what the Carpenters sonne was doing, he answered, he prepareth a coffin for Julian, which was shortly fulfilled.

Abrab. Buchol-  
cer. p. 650.

Lib. 4. cap. 25.  
pag. 367.

Abrab. Buchol-  
p. 650.

Julian Vnkle to the forenamed Julian, was taken with a grievous disease, and perished, his bowells rotting, when the excrements were no more conveyed out by their passages, but that cursed mouth, which had beene the instrument of blasphemy, was the passage of them. They report that his wife, a woman singular good in faith, said to her husband, It is meet (O husband) that thou shouldst praise Christ the Saviour, who by this instruction hath shewed thee his power: for thou didst not know,  
against

Theod. lib. 4.  
cap. 13. p. 363.

against whom thou didst contend, &c.

*Felix* also was assailed with a divine scourge; for shedding blood night and day by his mouth, when from all the parts of his body, all his blood in his body was come out of his mouth he dyed.

*Eudoxia* the Empresse of Constantinople, that wretched *Herodias*, and implacable persecutrix of renowned *Chrysostome*, who alwaies breathed out blood and bitternesse against him, was smitten with death the fourth day after his banishment for that cause, and both shee and other his enraged \* enemies brought Gods judgements upon the city (namely a fearful hayle) and themselves, as <sup>a</sup> *Sozomen* and <sup>b</sup> *Socrates* report.

*Anastasius*, terrified with thunder, and lightning, running from chamber to chamber through feare, was slaine by thunder and lightning.

*Radagaisus*, although he had in his army above two hundred thousand *Goths*, yet being terrified from heaven, was taken alive, and slaine, and that huge host miserably scattered, sold or slaughtered.

*Gundericus* the Vandal was slaine by the Divell.

*Hunericus*, called *sceleratissimus*, most wicked in whose dayes if any shall goe about to shew those things which are done in the city of Carthage he cannot shew, no not the names of the torments. This barbarous bloody butcher had Gods band so upon him, that his body was so putrified with wormes crawling and bursting out of it, that not a body, but the parts of a body were buried.

*Attila* the King of the *Huns*, having largely drunke wine at a marriage feast in the night, by blood comming forth of his owne nostrills was choaked.

*Alboinus* who vowed to root out all Christians, and ragingly began to performe the same, compelling his wife *Rosomond* (being merry in *Verona*) to drinke out of her fathers skull, whom he had slaine, was slaine by *Helmichild*, perswaded so to doe by *Rosomond* in revenge of that indignity offered to her.

*Gilimer*

Idem.

\* *Cyrinus Ar-*  
*furius.*

<sup>a</sup> *Sozom.* l. 8. c.

27. p. 537.

<sup>b</sup> *Lio.* 6. c. 17.

*Abrah. Buchol.*

p. 664.

Idem p. 655.

*Microcl.* p. 670.

*Abrah Buchol.*  
p. 663.

Idem ib p. 661

*Helyn.* p. 53.



*Gilimer* a bloody parricide and cruell persecutor of the faithfull being overcome by *Bellisarius*, and inclosed in a hill desired a friend of his to send him a harpe, a loafe and a sponge, a loafe, becaute of a long time he had not seene any baked bread, a harpe to asswage his misery, and a sponge to wipe away his teares.

*Abrab. Buchol.*  
p. 667.

*De Romis*, (a bloody persecutour of them of *Merindol*) was the most wicked and cruell man and afflicted the poore Christians with most cruell torments that could be devised, the least paine that ever he tormented any by, was this: to fill their bootes full of boyling grease, and to cause them to be pulled on, and to be holden before a great fire, and so to end their lives, whereof the King being advertised commanded that he should be cast into prison and condemned, whereof he having knowledge, withdrew himselfe to *Avinion*, whereas within a short space he fell sicke of a terrible disease, unknowne to any Physitian, extreame paines and torments were in all his body, and there was no ointment, nor fomentation that could ease him one minute of an hower, neither was there any man that could tarry neare about him, wherefore he was caried to the Hospitall, and there commanded to be well intreated, but no man durst come neare unto him for the great stinch that came out of his body, insomuch that the flesh fell away by great peeces and gobbets: his body was replete with sores full of vermine, and wormes, and oftentimes in great rage he would say, in what paine and torment am I now? now I remember the great evils, and oppressions that I have done unto the poore men, and know that for that only cause I am assailed on every part. Who will kill me? and deliver me out of this distresse that I languish not in these torments? And he himselfe not being able to abide the stinch of his body, assaid divers times to kill himselfe but he had not the power so to doe, thus this cruell Homicide and blasphemour received confusion, as a just reward of his cruelties.

*A. & Mon.*

To reherse onely the horrible end of *Rockwood* the chiefe stirrer up, of all the afflictions aforespoken of (against the Protestants in *Callice*) when even to the last breath staring and raging, he cryed he was utterly damned, being willed to ask God mercy

*A. & Mon.*

who

who was ready to forgive all that asked mercy of him, he brayed and cryed out, all to late, for I have sought maliciously the deaths of a number of the honestest men in the towne, and though I so thought them in my heart, yet I did that lay in mee to bring them to evill death, all to late therefore all to late.

2. Or Divels. True it is, the divels malice against us is inveterate, and so exceeding great, that he will not be wanting to doe us what mischief soever he can, although thereby he aggravates his owne damnation. Neither is his craft inferiour to his hatred, he being the old subtil Serpent. He is also as cruell as fraudulent, being the great red Dragon, and the roaring Lyon seeking whom he may devoure. And as powerfull as truculent, being the strong man armed, the prince of darknesse, the God of this world, and daring to contend with *Michael*. Yet need we not either faint or feare but must and may encounter his fierce and fiery darts, with comfort and courage, with patience and puissance. To this end consider

1. That this divell so potent and politique, so malevolent and mischievous, is subject and subordinate to God our mercifull protector and gracious father, from whom the evill spirit received a commission to deceive *Ahabs* false Prophets, *1 King. 22. 21, 23.* Sathan had license and liberty given and granted to afflict *Iob*, *Iob 1. 12. 2. 6.* And without whose leave the Divells could not enter into swine, *Matth. 8. 31.*

2. That as the raging restless Ocean cannot exceed its limited bounds, *Iob 38. 10, 11.* So neither can this raging ravenous Lyon transcend his permitted limits: He may sift Saint *Peter* yet can he not make his faith to faile, *Luk. 22. 31, 32.* He may buffet Saint *Paul*, but not vanquish him, *2 Cor. 12. 9.* endure we therefore hardnesse.

## SECT. 7.

Motive 6. Drawne from the kindes of them. 1 Losse of riches. 2 Famine. 3 Exile. 4 Death. 5 want of buriall. 6 Reproches.

**T**He sixt Motive drawne from the kindes of afflictions. Stay a little, pause a while, examine strictly and seriously, some of those particular pressures which seeme most dreadful and distastfull, ponder punctually and precisely upon them: search and see if any affliction is so adverse; if any hardnesse is so harsh, that a Christian souldier may not endure with patience and piety constancy and cheerefullnesse.

First, Is the losse of riches incompatible and insufferable in thy conceit and apprehension, O thou select souldier of Christ. Then

1. Heare what *Bias* a heathen man, when he lost all by the enemies spoyling his countrey Priene, said, I carry whatsoever is mine with me meaning his vertue and learning.

*Omnia mea  
mecum porto.  
Tul. parad.*

2. Heare what rich and religious *Paulinus*, Bishop of *Nola* said, when the cruell Goths had ruined the city and robbed him of all as well as others, Lord I am not grieved for gold and silver, thou knowest where all my treasure is, namely in heaven, where it could not be taken from him.

*Aug. lib. 1. de  
civit. Dei. cap.  
10.*

3. Heare how joyfully the primitive Christians tooke the spoyling of all their goods, *Heb. 10. 34.* And tooke joyfully the spoyling of your goods.

4. Heare how patiently and piously that holy man *Iob* suffered the losse of all, *Iob 1. 21.* naked came I out of my mothers womb, and naked shall I returne thither againe: the Lord hath given and taken away, blessed be the name of the Lord.

5. Heare what Saint *Augustine* said of Christians stript and spoyled of their substance. They have lost all: whether have they lost their piety? whether their faith? whether the good things of the inward man, which is rich before God? These are the riches of Christians. Godlinesse is their gaine, loosing therefore these

*Aug. lib. 1. De  
civit. Dei cap.  
10.*



these things they cry all with Iob, rich within, poore without, naked came I, &c. blessed be the name, &c.

6. Consider and see that these riches are such, which wee neither brought into this world, neither can we carry them away, 1 Tim. 6. 7. *We brought nothing into this world, and it is certaine we can carry nothing out.* Saint Augustine would not have Christians grieved for the losse of those things whiles they live, which they must soone leave when they die.

7. Consider what promises our Saviour makes to all such who forsake houses, lands, or any thing for his sake and the Gospels, *Matth. 19. 28.* saying such shall receive an hundred fold, that is, *he shall obtaine so much glory, so much grace, so much wonderfull felicity, that shal profit him an hundred fold more then the thing which he lost.* He who hath forsaken a father, and chosen God to be his father, it is manifest that he hath received more, then an hundred fold a carnall father. He who forsakes a mother, that he may love more his mother the Church, hath not he an hundred fold more then a carnall mother? He who forsakes a brother that he may have Christ his brother, hath not he better then an hundred brothers? saith Saint Chrysostome.

And me thinkes you cannot but contentedly part with your substance when the Lord, the right owner of it requires it, and to take joyfully and Christianly the spoyling of your goods, knowing in your selves that you have in heaven a better and an enduring substance.

Secondly, *Art thou astonied and affrighted with feare of famine, a misery so ponderous and insupportable, that David made choyce of the destroying pestilence, 2 Sam. 24.* The distressed Lepers of the slaying sword rather then this, 2 Kin. 7. 4, 5. That it is called one of Gods evill arrowes, *Ezek. 5. 16.* And no marvaile, it causing the Israelites to desire Egip- tiacall bondage rather then this, *Ex. 16. 3.* It constraining tender-hearted mothers to eat their owne children, 2 King. 6. 28, 29. Notwithstanding arme and animate thy selfe to endure even this. And that by considering

1. The good that it hath done and may doe. It brought the

riotous

Ibid.

Chrysost. Hom.  
33. incap. 19.  
Mat. v. 28.

Mez. 10. 34.

riotous lascivious prodigall to sight and sense of his sin, to true and saving repentance, *Luk, 15. 14, 15, 16.* It hath taken those whom it hath killed from the miseries of this life, as the sicknesses of the body, whom it hath not killed, it hath taught to live more sparingly, to fast more often, saith *S. Augustine.*

*August. lib. 1.  
De civit. Dei  
cap. 11.*

2. The hurt it cannot doe. It could not cause our Saviour to yeeld to Sathans suggestions, *Matth, 4. 3, 4.* It never could, nor can constraîne Gods people to prove Apostates, *Rom. 8. 35.* What shall separate us from the love of God in Christ? Shall famine? Nay, &c. *2 Cor. 11. 27.*

Thirdly, Doth the thought of captivity so cruell, which usually is accompanied with wofull lamentation, spightfull reproaches, unaptnesse to serve God. *Psal. 127. 1, 2, 4.* Losse of peculiar inheritance, bitter bondage, and slavish subjection even to servants, *Lam. 5. 2. 5. 8.* Yet animate thy selfe to endure this also, which indeed is most miserable, if Christians could be assigned to any place, where they could not find their God. But since the earth is the Lords therefore thou canst not be captivated out of thy fathers land and countrey; since the passage or safe conduct of a Saint or holy one to heavē is easy & free from every nation. Since while thou art Commorant in thine owne native countrey, thou art a pilgrim, and a passenger, and when thou art in captivity thou art but a stranger and forreiner. He is a Christian saith *S. Augustine, who acknowledgeth himselfe to be a stranger in his own house, and in his own country: our country is above, there we shall not be strangers. For every one borne in his owne country is a guest: if he is not a guest he shall not passe thence: if he is about to depart he is a guest, let him not deceive himselfe, will he nill he, he is a guest.* And a certaine writer saith, *Thy country is wheresoever thou art well: to be well is not in a place, but in a man himselfe—short exile shall translate thee sooner to thy country, and give thee another country better by farre, whence they shall be banished that wished thee an exile.* Since the Lord doth never faile to be a comforter, to leave & forsake his although in excruciating captivity, although under barbarous savages, although in the bowels of the whale, & bottome of the sea, witnesse *Ioseph, Daniel, and Ionah.* Since the Church of

*Aug. l. De ci-  
vit. Dei. cap. 14  
pag. 57.*

*Aug. Tom. 10.  
Serm. 32. de  
verbis Domini.*

*Adrian Cant.  
pag. 104.*

*Ezek. 11. 16.*

Tull. Off. lib. 3.

God in generall, and many the dearest favourites of God in particular, have drunke deepe and often of the most sharpe and aigre ingredient mixtures of this bitter cup: Since heathen men, having no hope nor promise of future felicity have endured patiently and willingly, dreadfull captivities, for their honour and countries sake: witnesse *Marcus Atilius Regulus*, who for his honours sake promising to retorne himselfe, or their Carthaginean Captives: and for his countries sake, knowing that the prisoners to be exchanged, would be more perilous, then he could be profitable to his country, did voluntarily retorne to captivity in Carthage, to finish his daies under horrible tortures. Let every souldier of Christ Iesus for the glory of God and his Gospell, for Christ and his conscience sake, having an assured hope of the unperishable crowne of glory, grounded upon the infallible promise of the Lord of glory, resolve to endure even this also.

Object.

Answ.

Object.

Answ.

Fourthly, *Deth* violent death wholly disquiet and dismay thee, this seeming insufferable, insupportable: yea so that the very remembrance thereof deth amaze and appale thee? for thou art certainly perswaded thou canst not endure such and such terrible tortures and dolorous deaths, as the glorious Martyrs have formerly suffered. And why maist not thou have the same Christian resolution to endure, the same pious courage & comfort in suffering, which the former Martyrs had? you are men & so were they. To them it was given in the behalfe of Christ to suffer for his sake; *Phil. 1:29.* and why may it not be granted to you also? we want those valourous resolutions, that undaunted courage, and those impregnable consolating comforts which they had. What then? we give our children small knives to make & mend pens for writing, greater to carve and cut their meat, not swords, not bills or such like instruments, because not usefull, unnecessary for such imployments. We give our servants and workmen hatchets, wedges, and beetles to cleave and cut wood, axes to fell trees: we send our souldiours into the field with armour and weapons, not with knives or such like things: The imployments requiring stronger and more usefull tooles, we afford them: And will not God? doubtlesse



doubtlesse he will add abilities, as hee addeth afflictions. Certainly he will cause our consolation to abound by Christ, as the sufferings of Christ abound in us, *2 Cor. 1. 5.* As yet we need not such graces in so great and ample measure, we therefore want them. But if our gracious God and mercifull father hath designed and marked us out for the same sufferings for the same cause, and we use the same conscionable care and diligence by the same sanctified means to obtaine the selfe same graces, we need not feare the enjoyment of them. *But why* O you Christian souldiers are you afraid to endure and suffer death for Christ and his Gospels sake? *That* a man whose chiefest treasure, hearty affections, heaven and happinesse is here upon earthly felicities, should tremble at the sight and remembrance of death, is no unwonted thing, it marring all his mirth and merriment: impayring all his joy and jollity: stripping, and making him naked of all his hopes and happinesse. *But that* you whose God is the Lord, who are the souldiers of Christ, whose treasure is laid up in heaven, (to whom I onely now speake) should bee afraid of death, should not entertaine it as a welcome messenger, of glad some newes, is not a little to be wondered at, and much to be lamented. *S. Cyprian saith well, To the enemies of Christ it is a plague, to the servants of God a profitable departure: the righteous are called to comfort, the wicked are drawne to punishment.*

1. *This* ends our toyle some rigorous race, and brings us to our triumphant reward.

2. *This* arrives us out of the surging sea of dolefull sorrow, at the glad some haven of endlesse happinesse.

3. *This* finisheth our fatall fight, giving us a most honourable victory over all our hideous and hurtfull foes.

4. *This* accomplisheth our lassitudinous wearisomenesse and tiring painefull labours, bringing us to perpetuall peace, and never-ending rest.

5. *By this* we are exempted and freed from the corruption of our nature and iniquating iniquity, offending our good God, and sadding our own soules: to perfection of grace, and

fullnesse of sanctification : from mournfull miseries and sad-  
ding sorrowes to immortall glory and incredible solace: from  
innumerable sicknesses, inevitable and insupportable diseases,  
to immutable safety, and perfect sanity.

6. *By this* we are taken from dolefull paine, to delightfull  
pleasure : from servile bondage, to joyfull liberty : from our  
wearisome pilgrimage, to our wished home : from our earth-  
ly rotten tabernacles, to our heavenly mansions : from the  
society of Saints militant with and mixed amongst beasts and  
Belials, absurd and unreasonable men, where we see as in a  
glasse darkely, but a glimpse and glimmering of the in-  
comprehensible communion of glorified Saints to which  
this brings us, namely an immediate fellowship of Father,  
Sonne and Holy Ghost, that holy Trinity, blessed forever,  
of all those holy and heavenly Angells, which continued in  
their first estate, and of the innumerable companies of godly  
and pious Patriarks and Prophets, patient and zealous Martyrs:  
yea and of all sorts of Saints, whose robes are washed in the  
bloud of the Lambe, and follow him whether soever he goeth:  
where we shall see and know *Adam, Enoch, Abraham, Moses,*  
*David, Elijah,* and other our comfortable consorts, compani-  
ons and coheires.

1. Our knowledge there being infinitely more cleare and  
perfect then here, where yet we know each other.

2. Our knowledge then being like that of Angels, who  
know each other perfectly.

3. Our knowledge then being abundantly more excellent  
then *Adams* in Paradise, whose then was such, that at the first  
view and sight he knew all creatures, and his wife so exactly,  
as to give names signifying their natures.

4. Our knowledge then without all comparison sur-  
passing that of the Disciples in the Mount, and of *Dives*  
in hell: which was such that by the former they knew *Mo-*  
*ses* and *Elijah*, and by the latter hee knew *Abraham* and  
*Lazarus*.

5. We being members of that heavenly company, must  
needs know our head Christ Iesus and our fellow members.

6. Bruit

6. Bruit beasts, having here a kind of knowledge one of another for their mutuall delight : this knowledge in that life, cannot be wanting to our full and perfect felicity and pleasure.

7. This is necessary to bring to life : we must die that we may be changed, and that our corruption may put on incorruption, that our mortality may put on immortality. This is the common condition of all mankind, *Hebr. 9. 27. This I know* (saith S. Augustine) *that no man hath died, which must not sometimes have died.* Yea the Heathen Poet could say, *It is necessary for all mortall men to die.* Indure we therefore this, which all, both good and bad, just and unjust, have or must suffer. This being a necessary path-way to eternall life ; by which we are changed from evill to good, from woe to weale, for which we shall rejoyce when we are departed. By which we shall exchange our travaile into rest, our sicknesse into health, our earth into heaven, life transitory into immortall : are we now well, we shall then be better : are we now happy, we shall then be more happy, being delivered from this evill world, and exempted from Sathan, to live for ever with Christ our Saviour.

*But it's violent.* Care we not what kind of death we suffer. *What doth it matter with what kind of death this life is ended, when he to whom it is ended, is not compelled to die againe ?* saith S. Augustine.

*But I am young.* Care not how soone it comes ; the Heathen Poet could say, *Hee shall die young whom God loves.* And S. Augustine saith, *For as much as innumerable deaths in a manner do threaten every man in the daily perils of this life, as long as it is uncertaine which of them shall come, I pray whether is better, to suffer one by dying, or feare all by living ? Neither am I ignorant, how foolishly men choose to live long under feare of so many deaths, rather than by once dying to feare none afterwards.*

But it is an evill shamefull death. That death is not to be counted evill which followes a good life, neither doth anything make death evill save that which followeth death : therefore they who must necessarily die, need not much care what doth

Aug. lib. 1. de Civ. Dei. c. 11.  
ἡρωτοῖς ἀπὸ τοῦ κατὰ θεοῦ ὅτι οὐκ ἔστιν ἀποθνήσκειν.

Object. 1.

Answer.

Lib. 1. de Civit. Dei. c. 11.

Object. 2.

Answer.

ὅτι γὰρ φιλεῖ ὁ θεὸς ἀποθνήσκειν ἡμᾶς.  
Diu Tron.

Aug. lib. 1. de Civ. Dei. c. 11.

Object. 3.

Answer.



Ibid.

happen to cause them to die, but dying whither they are constrained to go, saith S. Augustine.

Be you therefore who are good souldiers of Christ Iesus perswaded to arme your selves, not onely to be bound, but to die also for the name of the Lord Iesus. Beare patiently a few rough and asperate stormes, which do but drive you sooner to your desired haven: a little harsh and currish usage by this churlish jaylor, dragging and violently driving you from this earthly prison to an heavenly paradise.

5. Art thou daunted and dismayed, fearing that thy dead body shall want buriall, which is a promised blessing, *Gen. 15. 15.* The deniall whereof a threatned curse, *Ier. 22. 19.* For which the holy men of God have beene so carefull as to provide their sepulchers before their death, *1 King. 13. 30. Mar. 27. 60.* And to take order for their sepulture whiles they lived, *Gen. 49. 29. 50. 5. 13. 1 King. 13. 31.* Consolate thy selfe against this, considering, that although it is a blessing unto the godly, yet onely an outward, earthly, temporall favour, to whom the want thereof is no curse, nor any wayes hurtfull: for,

1. Cannot want of buriall let or hinder the resurrection of our bodies to glory and immortality?

2. Hath this beene the lot and portion of Gods deare and beloved Saints to want buriall? *Psal. 79. 2, 3.*

Aug. l. 1. de  
Civ. Dei. c. 12.  
p. 55.

3. Did S. Augustine comfort Christians against this with such like sayings as these? *It is not the fault of the living who could not give it, nor a punishment of the dead who could not feel it. If honourable sepulture doth any whit profit a wicked man, then vile or no buriall doth hurt a good man.*

4. Did the heathen men so little regard where they should lie when they died for their countrey, or to what beast they were given as meat, that Theodorus Cyrenens answered Lysimachus threatning this to him after death. *Let this be dreadful to thy Peeres or States of thy realme, I care not whether I puerise under or above ground. And Diogenes, If I shall not feele it, what hurt will tearing in peeces do me? Yea they had many generall consolations against want of buriall, as these and such*

such like. He is covered by the heaven which wants a grave: nature hath given sepulture unto all: The same wave of water which causeth men to suffer shipwracke, doth burie them: the bodies of those which are fastned unto gibbets consume into buriall: a torment doth burie those which are burnt alive.

And shall we feare this which may never come, or if it doth come, is no whit dreadfull or hurtfull?

6. Do quipping saunts, scornefull reproches, slanderous backbitings, insolent mocks and flouting nick-names dread thee, thou deeming them so insupportable that thou canst not indure them? these being threatned as a great and grievous commination, *Ier. 24. 9. Ezek. 14. 8.* These having caused the most patient men to complaine and cry as *Iob, Chap. 30. 1.* But now they that are younger than I, have me in derision, &c. *Yerl. 9.* And now am I their song and by-word. The Church of God, *Psal. 79. 4.* We are become a reproach to our neighbours, a scorne and derision to those that are round about us. *David, Psal. 57. 4.* My soule is among lions, and I lie even among them that are set on fire, even the sonnes of men, whose teeth are speares and arrows, and their tongue a sharpe sword. *Ieremie, Chap. 18. 18, 19.* Then said they, come and let us smite him with the tongue, &c. These having urged Gods dearest jewels and peculiar people to imprecate as *Elisha 2 King. 2. 24.* And he turned backe, and looked on them, and cursed them in the name of the Lord. *David* to wish evill to *Doeg*, and *Ieremie* against those who smote him with the tongue, *Ier. 18. 21.* These being so keene and cutting, that they are called persecution, *Galt. 4. 29.* Persecuted him that was borne after the spirit. Yet let not these discomfort and dishearten thee, who art a souldier of the Lord Iesus. For although these forenamed are true theses, yet to inferre thence, Therefore it is not tolerable, not sufferable to indure reviling obtrections, and opprobrious upbraidings with bad speeches for Christ and his Gospell, is rash and ridiculous. For thine encouragement to; and comfort in suffering the scourge of tongues, consider,

1. That if all the black-mouth'd barking bedlam Bellials of

Satans kennell in the whole world, should belch out the most imbittered obloquies and hellish calumniationes against us; deride us with the most scornfull mowes, nodes, girings, and divellish grinnings: and vomit out upon us and our good names the most slanderous maledictions, envenomed back-bitings, pernicious lies, and malicious cursings, that hell it selfe can hatch, Satan and his abettors faine and forge, and his malignant ministers act and execute: yet can they not deale worse with us in this kind, than their cursed companions have done to our blessed Saviour and his happy Saints, who have beene as sharply stung by the serpents seed, as we can: and have drunk as deep of this distastfull cup of infamy and disgrace, as is possible; and shall we think much to pledge them? *Iob* was a song and a by-word to base fooles, Chap. 30. 9. *David* a song to filthy drunkards, *Psal.* 69. 12. *Elijah* accounted and called the Kings enemy, *1 Kin.* 21. 20. and a troubler of Israel, Chap. 18. 17. *S. Paul* a pestilent fellow, a mover of sedition, an heretick, *Act.* 24. 5. 14. Our Saviour blessed for ever, a blasphemers, *Mat.* 9. 3. a drunkard and a glutton, *11.* 9. a deceiver, 27. 63. Were *David*, *Iob*, *S. Paul* the Saints & our blessed Saviour falsly accused, scornfully mocked, &c. & shall we unwillingly walk in those paths wherein such pious people have usually walked.

2. That the better any man is, the more subject he is to slanderous reports, and the utmost mischiefs the sons of Belial and their father the Divell can coeyne against, and cast upon him. The Divell and divellish men throw most cudgels of calumny and contempt at the fruitfulest trees in Gods Vineyard: bark most bitterly against the brightest parts of Gods Church militant, like dogs against the Moone, and labour tooth and naile to obnubilate and obscure most, the most shining and glorious lights with contumelies and disgraces. And if any good man (as many have) hath the applause and commendation of this viperine brood, yet it's 1. either to hurt him by bewitching him by these fawning flatteries, to sip a little of the times corruptions, though he will not drink a full draught; or tickling and enticing him hereby to desire earnestly, and affect promiscuous reputation, or woping him by this meanes to winke at their



their wickednesse, and grossely neglect Christian reproofes:  
 2. Or to harme others: thus the Pharisees opposed Christ by *John the Baptist*, *Mar. 2. 18.* *John* is a good man, he fasts, but thou and thy Disciples fast not. Thus carpers at godlinesse and goodnesse set godly men one against another, little considering that one man may be more infirme and weake than another; one may do a thing in some respect lawfully which the other cannot. Thus these subtil Satanicall tongue-smitters of Saints and sanctity commend some excellent and eminent men to discredit others more closely, cruelly and cunningly, not out of any love or liking they have to their rare gifts, or precious graces; not for their sound profession and sincere piety (these being as repugnant to them as the bright shining light to obscure darknesse: these being a shame to them, and condemning them to the pit of hell) but by such fawned flatteries to pierce more cruelly even the selfe same men, and all the comforts of their blessed society, including in the end, even these in their black bill of *all are naught*. As for example, such and such men are good men, yet they will do so and so. But such and such are so precise, &c. yea all the company and pack of them be stark naught.

3. That these railing *Rabshakehs*, scoffing *Ismaels*, and all the infernall troupe and rabble of those who revile and reproach, disgrace and deride men for godlinesse sake, are but fooles or men destitute of wit, yea men out of their right minds. Marvell not that I call them fooles, or men out of their wits; for not onely doth the Word of God terme them so in diverse places, but their owne deeds and actions demonstrate them so to be. As for example.

1. Should we see a man tumble and wallow willingly and delightfully in the myre, we would certainly conclude the man is mad, drunk, out of his right mind: but these wallow willingly and delightfully in the sink of sin, more soyling than all the most noysome mud and mire under the Sun.

2. Should we see a man wound & mangle his body, break his bones, and tear his flesh in pieces, because some who have been grievously wounded, their joints disjoined, their bones broken, their

their flesh rent, have obtained perfect recovery, although with much cost and charge, smart and sorrow: would we not say, surely the man is mad? But these men do therefore wound and pierce themselves with sinne, the greatest of sores and sicknesses, because *David*, *Peter*, and other the Saints of God, after long labour and seeking after, much smart and sorrow, were thoroughly healed.

3. Should we see a man all the time of seeding, summer and harvest, when all good husbands are busily employed to fit and furnish themselves with necessary livelihood, to run gadding after bables and butterflies, unnecessary, unprofitfull, and unfruitfull, would we not averre the man to be a foole, if not mad? But these manner of men in this blessed seeds-time and summer of grace, when all wise merchants seriously with all sedulity do providently, principally seek those precious heavenly pearles, trading and trafiquing for the same in the conscientious use of the meanes, do then with earnestnesse and eagernesse pursue the fruitlesse and not needfull fading some and froth of this transitory world.

4. Should we see a man to reject and refuse such a service, wherein he might have fulnesse of comfort, credit and contentment, and choose to be a galley-slave to some tyrannicall tyrant, from whom nothing could be expected save terrible tortures, terrours and torments, would we not avouch the man to be mad? But all wicked men disdainfully (if not despightfully) reject Gods service accompanied with, and affording all comforts and contentments, for Satans slavish servitude, wherein there is not the least shew or shadow of consolation and contentment, but the truth and substance of all kind of intolerable woe and misery.

5. Should we see a man to exchange pearles for poultry, pebbles; refined gold for stinking dross, would we not affirm the man to be a foole, if not mad? But all wicked worldlings in effect say, farewell soule and conscience, adieu holinesse and saving graces, so be we may but thrive and grow great in this world, buy and sell, and get gaine.

6. Should we see a man preferre a loathsome prison before

a pleasant pallace, would we not say, surely the man is out of his wits. But all the sonnes of *Belial* choose rather perpetual hellish tortures and thraldome, than the matchlesse peerlesse crowne of glory.

7. Should we see a man for no gaine to cast himselfe into dangers inevitable and unspeakable, we would not onely conjecture, but conclude that the man wanted wit: But all wicked men throw themselves unavoidably into Gods fore displeasure, which is unutterably dangerous and dreadfull for the enjoyment of the works of darknesse which are not onely filthy, but also unfruitfull.

8. Should we see a man toying hard to do that which he must undo againe with hard labour and much paines, or els be hang'd, drawne and quartered, we would without any peradventure inferre, surely the man is besides himselfe. But all ungodly men endeavour with tooth and naile to do such things by committing of sinne, which they must necessarily undo againe, by true, yet bitter repentance, or els perish eternally. So then, disgracefull deriders of men for godlinesse, they are but fooles, yea brut beasts in the Scripture sense, which termeth them, In regard of their ignorance, *Oxen*, *Psal.* 22. 8. *Kine*, *Amos* 4. 1. *Wild Asses*, *Iob* 24. 5. And *Mules*, *Psal.* 32. 13. In regard of their luxury, *Goats*, *Ezek.* 34. 17. And *horses*, *Ier.* 5. 8. In regard of their cruelty, *Lions*, *Psal.* 32. 13. *Dragons*, *Ezek.* 29. 3. *Rams*, *37.* 17, 21. *Beares*, *Isa.* 11. 7. And *Dogs*, *Psal.* 32. 16. In regard of their subtilty, *Wolves*, *Isa.* 11. 6. And *Foxes*, *Ezek.* 13. 4. And in regard of their malice, *Aspes*, *Isa.* 11. 8. *Cockatrices*, *Spiders*, *59.* 5. *Vipers*, *Mat.* 3. 7. And *Scorpions*, *Rev.* 9. 3. If a mad man or an ignorant ideot should revile us, raile at us, scorne, deride and say all manner of evill against us, we would pitie the man, and no whit regard his sawcy scurrilities, and scoffing derisions. If snarling dogs bawle and barke, sordid swine grunt and grumble at us, we mind our businesse, and steight these as frivolous trifles. Why then when these fooles, of all sorts the most foolish, gnash their teeth, nod their heads, make howes and say all manner of evill against us, do we not pitie the men, and disregard



disregard their absurd speeches, and irksome gestures? *Why* therefore cannot we endure, yea altogether slight and disregard the brawling barking of these churlish scurres, the hissings of these serpentine aspes and adders, the bleatings and blatterings of these beasts and vaine bablers, seeing they doe but their kinde?

4. *That* the smiting of the tongue doth a good man no hurt at all: As Kings and Potentates, wise and wealthy men sustaine no losse of subjection, reverence, or of any thing they have interest in because mad men, fooles and beasts put no difference twixt them, and other men: so godly men have not their esteeme lessened with God, and good men, have their prayers as pleasing to God, and prevailing at the throne of grace, have their graces as radiant and glorious, and their right and interest to the blood of Christ and crowne of life as certaine and well sealed, when they are loaden with the heaviest pressures of reprochfull disgraces, infamous indignities, scurrilous taunts, and hellish girds for piety sake from the serpentine tongues and gestures of all debilit stigmaticall varlets. Excellent is the saying of *Titus Vespasian*, *Since I doe nothing worthy for which I should be slandered, I do nothing regard lies.*

2. But much good, so saith our Saviour, *Matth. 5. 11, 12.* *Blessed—when all men speake all manner of evill against you falsely for my sake, rejoyce and be exceeding glad, for great is your reward in heaven.* *1 Pet. 4. 14.* *If you be reproched for the name of Christ, happy are you, for the spirit of glory and of God resteth upon you.*

Object. I.

Say not, how can we endure the scourge of tongues, since by this meanes, All true professors, as well as we in particular are deeply damnified, for by meanes of such false aspersions cast upon us, the raging tongues of dogged *Doogs* are stirred up and set on worke to snarle and snap at all forward professours: See (say they) what these precise professors are, behold their practise they are all nought.

3. And our owne good names, which are more precious then odoriferous ointments, and of greater worth and value then

than all our substance, by these currish, barking, and envenomed biting Belials, lie wounded and bleeding even to extreame disgrace, being gored and pierced by the keene and cutting tongues (more sharpe than swords) of stigmaticall Satanists, which being a losse so invaluable and irrecoverable, who can indure?

For if you give just occasion of offence, either by doing that which you ought not to doe, or leaving undone duties that must be done, then woe to you by whom the offence cometh, *Matth. 18. 7.* *2 Sam. 12. 14.* because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is borne unto thee shall surely die. But you onely scandalizing, why should the men of this world pursue so enragedly with fierce and furious out-cries, all pious Professours of the same truth? Were all the twelve selected Apostles incarnate Divels, because one of their number was so? Were all sincere primitive converts lyars against the blessed Spirit of God, because sacrilegious *Ananias* and *Saphira* were? Are all Professours dissembling hypocrites practising contrary to their profession, because there are many such? God forbid. Thou blinded world, why wilt not thou see? You uncharitable sonnes of men, why will not you understand, but rashly and reprochfully condemne the unblameable carriages and harmlesse conversations of Gods dearest Saints, for the culpable crimon crying impieties of dissolute dissemblers? You are not so unwise, senselesse and uncharitable, as to inferre, much copper glisters, therefore all bright and glittering gold is copper: A painted counterfeited Sun gives no radiant light, therefore that shining bright Runner in the firmament is obscure and darke. *Indas* was a sonne of perdition, therefore *Peter*, *James*, and *Iohn*: some men are heires of damnation, therefore all men. Be not therefore so maliciously censorious, as to conclude, such and such are shamefully delinquent, therefore all Professours are so.

2. But if you walk harmlesly and inoffensively, living unblameably and uprightly, doing such duties which God commands,

Ans.

mande, allowes, loves, and will reward, from a pure heart, and faith unfained, to the praise and glory of God, consequently the workes of God, *Iohn 6. 28.* or good works, *Eph. 2. 10.* In regard of matter, manner, and end, and shunning the evill you ought to avoid, and yet are taunted and scorned, as *David* by scoffing *Michal*, *2 Sam. 6. 20.* for dauncing before the ark: barbarously and bloudily back-bitten, as *Abimelech*, for relieving *David*, *2 Sam. 22. 9.* or otherwise wounded by cruell tongues, it being unjustly, with evils never acted nor intended: or wrelting good things to make them seeme evill. What losse of Christian reputation? Surely none.

*Object.*

But we shalbe unjustly censured, rashly judged, and sporting table-talk to disdainfull abjects by this meanes.

*Ans.*

And who was ever free? was Christ? Did they not judge, and in judging hardly censure our blessed Saviour? Did he therefore leave off doing his Fathers will? Grew he to passionate impatience? Nothing lesse.

#### S E C T. 8.

*Motive 7. Drawne from the nature of them, shewing how they are evill, how good.*

**T**He seventh and last Motive drawne from the nature of afflictions. True it is, the uneasie dangers, unpleasant troubles and rough afflictions of Gods children, Christs souldiers, are exceeding great: *Psal. 48. 3.* horrible pit. And very many, *Psal. 34. 19.* And as boysterous impetuous surging waves succeeding one another. The Lord our gracious Father having so appointed and decreed: our conformity with our blessed Saviour requiring that it should be so, and God being more thereby glorified in our deliverance. Yet it is as true, that there is no danger so despe, no grieve so great, no temptation so tumultuous and troublous, no trouble so tempestuous, out of which God cannot or will not deliver his Church and chosen children, *Psal. 40. 2.* He brought me out of an horrible pit, out of the myric clay, &c. *Psalm 34. 19.* But the Lord



Lord delivers him out of all. He being their strong and powerfull Redecmer, *Isa. 45. 1.* He being the mighty rock of their salvation, *Psal. 95. 1.* Their impregnable shield and invincible buckler, *Psal. 18. 3.* The Lord of hosts and armies, *Psal. 46. 7. 11.* And that great and potent Prince, *Dan. 12. 1.* And therefore Though they are dreadful, yet shall they not be durable, Though they are laborious, yet shall they not be long lasting. Though they are cruell, yet but momentany, and of short continuance.

But they are evill.

And what patience to endure that which is good? Who cannot? Who will not? Christs souldiers being more then ordinary men, must doe more then they doe. They must love even those who hate them, *Matth. 5. 44.* They must pray for such who hart them. They must render a requitall of good for evill, They must endure with comfort and constancy evill.

Object.

Ans. 1.

2. Admit they are evill to some, yet they are not so to all, they were good for *David*, *Psal. 119. 71.* And are good to be borne of some from their youth, *Lament. 3. 27.* Although in their owne nature of themselves properly. As they are signes and demonstrations of Gods just indignation and anger against any. As they are plagues and punishments for sin; As they are a part of Gods curse for the same: As they are lets and hinderances from any pious and holy duty: or occasions of any sin, namely of murmuring, grudging, impatiency or the like, they are evill. Yet are they good by Gods grace and blessing, being sanctified in the Crosse of Christ. As they are an argument and evidence of Gods love and fatherly care: As they are a meane of sanctification, mortification, vivification, conversion, repentance, reformation of life; As they cause us to know our selves and our sins, *Gen. 42. 31.* As they shew to others the corruption of nature in the Saints, *Ezek. 39. 23.* As they teach men true obedience, *Iob 33. 19. Ier. 31. 18, 19.* As they provoke and stirre up to fervent prayer, *Psal. 137. 6.* As they shew the certainty and equity of Gods threats; As they purge from sin and corruption, *Pro. 20. 30. Mal. 3. 3.*

As

*As they preserve from destruction and evill, Isa. 57. 1, 2. As they are a path-way to the kingdome of heaven, Acts 14. 22. As they conforme a man to Christ, and as they make us compassionate and able to comfort others, They are not evill but good. Endure them therefore.*

Vpon these undeniable truths and grounds so certaine, reason and resolve as followeth :

1. *Haue* Christ our faultlesse Master, that Lamb without spot and blemish, and his holiest Saints and members endured afflictions, Christ for our sakes, they for his ?

2. *Are* they inevitable and unavoidable : we being men, much more we being sanctified men.

3. *Are* they harmelesse neither hurtfull ner injurious ?

4. *Are* they beneficiall and many waies advantageous ?

5. *Come* they from our gracious fathers love, justice and mercy principally and primarily : from our hatefull enemies instrumentally only and secondarily ?

6. *Are* they most truculent or terrible in countenance of them as namely The spoyling of outward substance, so saddening ; affrighting famine so dreadfull : cruell captivity so uncomfortable : violent death so dismaying : want of buriall so unseemely ; and the scourge of tongues so smarting : not so hideous and terrible as : and more tolerable for Christs cause then they seeme to be ?

7. *They* being but momentany and of no long continuance. Then surely we as the souldiers of Christ will resolve to endure hardnesse, undergoing it with willingnesse, *Heb. 11. 25.* submitting our selves to it with readinesse, *Mat. 26. 39.* yea the hardest tryalls, most rough and cruell calamities and dreadfull persecutions through Gods helpe and assistance, for the Lords sake : namely,

1. For righteousnesse, conscience, Christ, and Christianity sake, *1 Pet. 2. 20. 3. 17. 4. 16. Isa. 59. 15.* for welldoing suffering for these ends being thank-worthy, *1 Pet. 2. 19.* and acceptable with God, *Ver. 20.* to which we are called, *Ver. 21.*  
for

for which we are pronounced blessed and happy, *1 Pet. 3. 14. 4. 14.* of which we need not be ashamed, *4. 16.* and for which we have cause to glorifie God, *ibid.* namely

1. We suffering *After a right manner, scil. with enduring patience, 2 Thess. 1. 4. 1 Pet. 2. 20. Persisting constancy, Luke 22. 28. Heb. 10. 39. Chearefull rejoycing, Col. 1. 24. 1 Pet. 4. 13.* And *loving prayer* for our afflicting persecutors according to Christs commandement, *Mat. 5. 44* The pious practise of our blessed Saviour, *Luk. 23. 34,* And his happy Saints, *Act. 7. 60.* And to right ends, not for vaine-glorious ostentation or other carnall respects, but for the Lords and conscience sake, that is, rather then God should loose his glory, and we a good conscience towards God, we purpose constantly to endure griefe, hatred, persecution or any manner of afflictions as the souldiers of Christ Iesus.

## CHAP. VII.

*The Christians armour.*

## 2 Duty.

*Christian souldiers must be armed.*

**A**S a souldier ought not onely to have a forehand resolution to endure hardnesse, but he must likewise fit and furnish himselfe with necessary defensive and offensive weapons, and with expert skill to use and mannage the same to disable, disadvantage, discomfit, dissipate and dispoyle the enemy: and for their own preservation safety and protection: even so the souldier of the Lord Iesus must joyne to his constant purpose of suffering, 1. *Knowledge of the parts and pieces of the armour of God, Eph. 6. 11.* so called because it is prescribed by God in his Word, given of God by his spirit, and agreeable to the will of God. That divine and spirituall armour, necessary against the spirituall assaults of spirituall enemies. That *panoplia* or compleat armour sufficient to defend us in every part, availeable to keepe off and thrust backe every assault, and every dart of our spirituall enemies. 2. *And a putting and keeping on, and using*

F of



of the same, and every part thereof (God having made none of them in vaine, they being all needfull and joynt-companions, so that he that hath not all, hath none at all) to defend himselfe and his own right which Christ hath dearly bought with his precious blood. And to repell and drive away the divell and his instruments. Learne we all therefore who are the souldiers of Christ, what this armour is, how to put on and use the same.

The parts of severall pieces of which impregnable armour of prooffe are six in number, largely deciphered and described by the Lord himselfe, *Eph. 6. 14, 15, &c.* namely a girdle, a breast-plate, shooes, a shield, a helmet and a sword. A helmet for the head, a breast-plate for the middle, a girdle to knit them together, shooes for their feet, a shield for their left hand, and a sword for the right, of each particular somewhat.

## S E C T. 2.

1 Part of armour.

*The Christians girdle.*

*Their girdle what it is, how put on, its necessity, dignity, and severall parts.*

**T**He first piece of a Christians armour is the girdle of truth. As Martiall men of war have a fayre, strong, substantiall girdle wherewith they 1 knit their armour fast and close unto them, and keepe the severall pieces together, so that they cannot shake or loose. 2 Tye and binde their loynes thereby holding the same firme, and their bodies steddie, that they may be able to stand the surer and hold out the longer. 3 And hide the joynts of their armour that they may not be scene, so using the same for necessity, strength, and ornament, as we may see, *Iob 12. 18, 21. 33. 3. 1/a. 23. 10.* Even so the Christian souldier, hath his girdle of truth, namely

First, Truth of judgement, or a rectified judgement agreeing with the Word of God, grounded upon it and warranted by it, desirous by it to be reformed, wherein it hath beene misinformed, to receive further illumination from it, and increase of saving

saving knowledge by it, remaining sound in practicall sayings, giving no warrant to any decayes, 2 *Pet.* 1. 12. And therefore the true doctrine of the Gospell may be called, not onely true doctrine, but truth it selfe, or the girdle of truth, it being to the soule to strengthen it, as a girdle to the body of a souldier in warre. And the word of truth, *Col.* 1. 5. because all truth must be learned out of it, as for example.

1. The true worship of God in generall, *Mic.* 6. 8. *He hath shewed thee O man what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to &c.*

2. True holinesse and sanctification.

3. True faith, *Heb.* 11. 1. *Faith is the substance of things, &c.*

4. True love, 1 *Cor.* 13. 4. *Charity suffereth long and is kinde, charity envieth not, charity vaunteth not it selfe.*

1 *Ioh.* 3. 18.

5. True humility, *Ioh.* 13. 15. *For I have given you an example that you should do as I have done, Phil.* 2. 13.

6. True meekenesse, *Matth.* 11. 29. *I am meeke and lowly in heart.*

7. True wisdom, *Iam.* 3. 17. *But the wisdom that is from above is first pure, then peaceable, gentle, easie to be, &c.*

8. True knowledge, *Ioh.* 17. 3. *It is life eternall to know thee and him whom thou hast sent. Phil.* 3. 8. *I account. &c.*

9. True hope, *Rom.* 8. 24. *For we are saved by hope, &c.*

10. True prayer, almes-deeds and fasting, *Mat.* 6.

11. True patience, *Iam.* 5. 10. *Take my brethren the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience, Heb.* 12. 2.

12. True righteousness, *Mat.* 5. 20. *Except your righteousness exceede the righteousness of the Scribes and Pharisees, &c.*

Secondly, Truth of heart or uprightnesse and sincerity which is void of deceit and counterfeting, which assureth a man that his sins are pardoned, *Psal.* 32. 2. That his waies please God, 119. 2. That he is a citizen of the heavenly Ierusalem, *Pf.* 15. 3. 24. 4. *Mat.* 5. 8. Which interesteth a man that owns and possesseth it in all good things. Which covereth a multitude of sins, 1 *King.* 15. 14. 2 *Cbro.* 16. 9. Which makes Gods graces thrive in the soule, *Ioh.* 1. 47. And the enjoyer thereof to approve his

heart to the searcher of all hearts. *Which* is a comfortable cordial at the dismall day of death, *Isa.* 38. 3. And makes a man acceptable with the Lord, *Psa.* 51. 6. *Without* which no true repentance, *Ierl.* 3. 13. No profitable hearing of the Word of God, *Luk.* 8. 13, 14, 15. No prevailing prayer, *Psal.* 66. 18. And without which the most glorious and glittering actions are but filthy abominations and odious hypocriticall performances.

Thirdly, *Truth* of speech, uttering things as they be without guilefull fraud & falshood the mouth agreeing with the minde & matter which is uttered, *Psa.* 15. 3. *Eph.* 4. 25. which is consonant to the will of God, correspondent to the end of speech, & use of the tongue the mindes interpreter. The contrary whereof is not of God, *1 Iob.* 2. 21. but of the diuel, *Iob.* 8. 44. Condemned by Pagans unacquainted with the mysteries of salvation: Causing the lyar to loose faith & not to be credited when he speakes truth: provoking God to wrath & indignation, *Psa.* 5. 6. Depriving of that matchlesse crowne and incomparable kingdom of glory, *Rev.* 22. 15. And plunging into that hideous and horrible insupportable lake of fire and brimstone, *Rev.* 21. 8.

Fourthly, *Truth* of action when deeds are just being done truly and uprightly when there is fidelity and faithfullnesse betweene man and man in keeping just covenants promises and bargaines, *Psal.* 15. 4. *1 Cor.* 13. 6.

This truth of judgement, heart tongue and action is this girdle wherewith the Christian souldier must be girded. And all these must concur to make up the strength and beauty of the same. *Without* the first we run into absurd opinions, & erroneous heresies: *Without* the second we are guilty of grosse & damnable hypocrisie, odious & abominable to God and good men: *Without* the third men are but lothsome lyars speaking against their mindes & consciences: And *without* the last diabolical deceivers and odious dissemblers. But *by* the first our opinions are seasoned and made sound: *By* the second our affections are reformed and rectified. *By* the third our communication is ordered and directed: *By* the last our conversations are guided and governed. All which conjoynd make up the first piece of the Christian mans armour, the girdle of truth.



1. So great an ornament to the Christian souldiour that it honoureth and graceth him before God & man: for what greater beauty to religion (which the more true the more excellent) then soundres & evidence of truth? what greater ornament to a Saint then truth & singleres of heart winning approbation & commendation from God, *Act. 13 22*. What Angelicall eloquence or rhetoricall discoursing so gracefull & praise-worthy as to speake truth? yea and what doth crowne and commend a man so much as honest plaine and faithfull dealing.

2. And such an excellent means of strength, that it links, holds fast & couples other graces of Gods spirit together, and so upholds the Christian souldier. Nothing so strong as truth to confirme & settle the judgement of man. Truth of heart was the ground of *Iobs* courage & constancy, *Chap. 27. 5, 6* gave an edge & quickning to *Hezekiabs* prayer, *Isa. 38. 3*. and made *David* bold to appeale from mens, and refer himself to Gods tryall & examination, *Pf. 26. 1*. Truth in communication flowing from sincerity of heart, not any by-respects, being in all a mans speeches, concerning matters of greatest consequence, and those which are sleight and triviall. And truth in conversation, proceeding from a right ground and extending to all and every action of a man, are notable encouragements, and strong supporters to pious men, *Iob 31. 5*. And undeniable demonstrations, that the heart is a good fountaine, the sincerity whereof keepes the tongue from lying, and the whole cariage of a man from deceitfull dissimulation. This girdle of truth being both beautifull and beneficiall, honorable and helpfull, adorning and assisting, for strength and ornament.

1. You who are not furnished with this defensive ornament, do you buy it, *Pro. 23. 23*. *Buy the truth*: But what must we give? A diligent painefull and constant endeavour, to obtaine this holy and heavenly trafique.

1. Search the sacred Scriptures diligently: frequent the Word preached conscionably with a care to beleeve & conscience to obey. *1/ 55. 1, 2*. hide & treasure up y word in your hearts carefully, *Pf. 119. 11*. *Let it dwel in you plerisfully & richly in al wisdom*, *Col. 3. 16*. Let Gods heavenly word be alwaies a light to your

feet and a lanthorne unto your paths, *Psal. 119. 105.* And your continuall constant counsellours, *Psal. 119. 24.*

That you may be cleane through this word, *Iob. 15. 3.* Being purged

*By* the word of exhortation, from slothfull idlenesse and negligence in all holy and sacred duties.

*By* the word of remembrance from sinfull forgetfullnesse.

*By* the word of consolation from dreadfull desperation and diffident distrustfullnesse in Gods mercies and Christs meritis.

*By* the word of commination, from presumptuous and obstinate rebellions.

*By* the word of reprehension from open actual transgressions in word or deed.

*By* the word of admonition from inclination unto evill or entrance into the same.

*By* the word of confutation from dangerous and damnable errors.

*By* the word of knowledge or instruction, from spirituall blindnesse, darknes and ignorance in those things which ought to be knowne.

That you may be wiser then your enemies, *Psal. 119. 98.* have more understanding then your teachers, *Ver. 99.* And understand more then the ancient, *Ver. 100.* And that you may get this truth in judgement, the true doctrine of holy writ.

*This* being amiable and lovely beyond expression, *Psal. 119. 97.* Sweet and luscious beyond comparison, *Ver. 103.* precious and profitable beyond imagination, *105. 162.* comfortable and cordiall beyond apprehension, *Ver. 143.* *This* being truth, yea the word of truth, *Iob. 17. 17. 8. 31, 32. Colos. 1. 5.* It containing the firme and sure doctrine, and teaching the true way to attaine eternall salvation. So that.

Would you know what and how to beleeve? That will instruct you.

Would you know how to live? That will teach you.

Would you discern errors? That will enlighten you.

Would you amend your lives? That will perswade and prescribe how.

Would

Would you find Consolation : That will afford it.

This being the fountaine of truth, from whence flow forth the blessed streames of sacred truth by the Ministry of the Word.

This being also part of this girdle of truth, strengthening and adorning the soule of a Christian, as a girdle doth the body of a souldier in warre.

2. Consider how vengeance unconceivable pursues as his proper guerdon the glorying hypocrite. He shall not come before God, *Iob 13. 16.* He heapes up wrath, *36. 13.* And he is most wofull, *Matth. 23.* And how mercy inestimable and ineffable attends the sincere and upright man. See one place for instance, *Psal. 84. 11. The Lord will give grace and glory, &c.* Where five speciall prerogatives and priviledges of such men are set downe : Two metaphorically, *Sun and Shield*, and three other familiarly, *Grace and Glory, and every good thing.*

The Lord who is resembled to a Sun in regard of

1. *The purity* of the Sun : for although there be many compound and mixed lights in the Church ; yet is there but one perfect and pure : although many dimme and obscure, yet one onely cleare and without darknesse.

2. *The singularity* and soveraignty of the Sun compared with the starres : He being that one and onely originall, essentiall, and authentick light and spirituall Sun, though there be many secondary and inferiour, or instrumentall lights and starres in the Church of God.

3. *The sufficiency*, He alone and onely he being able to give sufficient light to the whole Church.

4. *The liberality* of the Sun, He and he alone gives light, or shine to all.

5. *The brightness* : for though the Sun be more beautifull, bright and glorious than all other starres : yet the Lord is thousands of degrees brighter than the Sun.

6. *The stability* : For although the light of the Sun be of long continuance, yet the light of the Lord lasteth longer, even for ever.



7. *The efficacy*: For although the Sun have great power over mens bodies, and workes upon them both by his light, heat, and influence, yet the Lord himselfe hath greater power over their soules. I say, the Lord who thus is resembled to the Sun, is their Sun; that is, illumination, direction, consolation: therefore,

1. Such cannot want light, either understanding, judgement, knowledge, or comfort, life, strength, and health.
2. The Lord will guide their wayes, and direct their thoughts and counsels.
3. The Lord will comfort them in all their afflictions, tribulations and persecutions.

2. *The Lord is their shield* or safety, protection and preservation.

A shield he is, not artificiall, naturall, or politicall: but morall, spirituall, celestiall, soveraigne, sure and sufficient. Shielding these fore-named, by his mercy and favour, *Psal. 5. 12. 61.* 7. By his powerfull right hand, *Psal. 18. 35.* By his omnipotent arme, *Psal. 44. 3.* By his faithfull truth, *Psal. 91. 4.* And by his grace, *2 Cor. 12. 9.*

He is their shield, to beare off the bitter blowes, beat back the direfull darts, breake the furious force of, and to cover, shadow, and save from the empoysoned stings of the diabolicall assaults of their implacable and hellish adversaries.

The Lord is their shield, preserving them from destruction, delivering them from danger and distresse: so that no weapons of the wicked, nor darts of Satan can harne or hurt them, this their Shield being sure, sufficient, present and perpetuall. Great therefore is their happinesse in this regard; for, having God their shield, they have

1. The most bright and glorious shield, which doth not onely delight, but also dazzle the eyes of thote that do behold it.

2. The most ready shield, alwayes at hand to help, succour and save them.

3. The most durable and lasting shield, which cannot be wasted or worne out.

4. The

4. The strongest and surest shield, which will never shrink.

1. Earthly shields can save the body onely; this both body and soule.

2. Earthly shields save and shelter from bodily darts onely; this from spirituall also.

3. Earthly shields save and shelter from some kinds of bodily dangers, this from all.

The Lord will give them \* grace. Take the word for the actions of assisting grace, as namely, preservation, conservation and protection. Take the word for faith and repentance, which amongst saving graces are the most principall. They being more often, more earnestly, and more universally urged and enforced, than any other, in the Prophets, by *Iohn Baptist*, our Saviour, and his Apostles. Take it for those greatest works of grace wrought together at one instant; namely union with Christ, adoption, justification, conversion. Take it for those other principall graces of saving knowledge joyned with faith, *Iohn* 17. 3. Regeneration, *Iohn* 3. 5. Spirituall regiment, *Rom.* 8. 14. Repressing ill motions, *Gal.* 5. 17. Stirring up good, *Isa.* 11. 2. Which are the fruits of the Spirit, *Gal.* 5. 22. Amongst the which these are in number of the best, *sc.* an utter dislike of sinne because it is sinne, *Rom.* 7. An hungry desire to be at unity with God in Christ, *Psal.* 4. 6. And the gift of hearty prayer, *Zach.* 12. 10. *Rom.* 8. 26. Sound and saving comfort in distresse, as in outward calamities, and trouble of conscience, *Rom.* 5. 2, 3. Inward, spirituall, sound and saving strength to do the waightiest duties of a mans calling, as are these and such like following. 1. At the sight of his sinnes to lift up the hand of faith to heaven, and to catch hold of Gods mercy in Christ. 2. In time of temptation to resist the same, being as hard a matter as for drie wood to resist the fire. 3. To forsake all for Christs sake. 4. To acknowledge Gods providence, to rejoyce in it, to rely upon it in the want of ordinary meanes, as hard a thing to do (without Gods speciall assistance) as to shake the whole earth.

Take it for inward or outward grace with God or men,  
which.

\* *in* of *in* to pitie. Noah found grace *in* Gen. 6. 8. that is, grace or mercy, Gen. 19. 19. Thy servant hath found grace *in*.

which the upright man so farre enjoyes. That though he is not gracious with all, yet he is with some. Though he is not great in favour, yet he is in some. Though he is not alwayes, yet sometime he is; more or lesse, sooner or later. Though not with men, yet with God.

Take it for all or any of these, it shewes that God will honour those that honour him by sincerity and uprightnesse.

4. The Lord will crowne the upright man with unspeakable and immortall glory. Though therefore they may be abject in vaine mens, yet are they most glorious in Gods eyes. Though they may be vile in the eyes of vile and wicked men, yet are they not in the eyes of all. Neither are they altogether base, but in part honourable and glorious. Nor alwayes contemptible, but sometimes (sooner or later) glorious, exalted, and honoured; yea they shalbe made glorious hereafter, and exalted above the heavens.

5. Lastly, the Lord will increase and multiply his blessings upon the righteous more and more, so that whatsoever good things the godly want, were not good for them to have, the Lord with-holding no good thing from them totally, finally, without a supply, if it be good for them.

3. Have a continuall desire, and a holy unquenchable thirsting after the Word, to grow, as in other, so in this grace of sincerity or truth of heart, *1 Pet. 2. 2. As new-borne babes desire the sincere milke of the Word, that ye may grow thereby.*

1. New-borne babes desire the milkie nourishing breast.

2. They desire it without mixture or adulteration.

3. So insatiably and uncessantly, that though you chaunt and sing to them as melodious lullabies the sweetest voices, and most ravishing harmonious instruments can sound by art and nature: though you give them golden garments, pearles and precious stones, crownes and kingdomes, yet they regard them not a rush, neither are they quieted or pacified without the breast, by such golden and glittering promises or performances.

4. Whereas the fruition and enjoyment of the same stils their lowest out-cries, and fills their hearts with abundant comforts



comforts and contentments, which they plentifully testifie by their smiling countenance:, and other childish toyes, expressions of their no little joy and gladnesse.

5. By their constant and continuall sucking such sweet and savoury nutriment, they grow in comelinesse and courage, in strength and stature. Thus do we

1. Thirst after the nourishing milk of Gods Word.

2. Desire this pure Word without mingling or corrupting.

3. Let no inchaunting syrenian songs of worldly delightfull pleasures, nor golden offers or enjoyments of earthly contentments flake or assuage your earnest longings after this substantiall, sound, and savoury soule-feasting food.

4. Let the possession and enjoyment of this comfort in the greatest distresses, ravish your hearts and soules with unperishable and ineffable consolations. Love it unconceivably beyond expression, *Psal. 119. 97.* Preferre and prize it above thousands of gold and silver, *Psal. 119. 72.* Rejoyce in it more than in great spoyles, *Vers. 162.* Relish it more favourly and sweetly than honey and the honey-combe, *Vers. 103.*

5. Desire it, labour for it, delight in it, to get and increase, as other graces, so this of sincerity, or truth of heart. For, therefore it is called the sincere milk, because it is not mixed with errors, traditions, and heresies: As also, because there is no deceit in it, and because it produceth, and increaseth sincerity.

4. Daily and diligently examine your owne hearts, which are as evill servants with whom you need oft to reckon; and like waters, which (standing) are ready to corrupt. That by this carefull and conscionable searching and sounding of them, and those other meanes, you may get this truth of heart.

3. To get truth in speech. Consider with advised circumspection, that,

1. This is the precise precept and commandement of your most absolute Sovereigne Lord, and the direct will of your good.

good God and gracious Father, *Psal. 15. 2. Eph. 4. 25.*

2. One maine end of speech is to declare and expresse the meaning of the mind and heart.

3. That the contrary hereunto, namely lying, is dreadfull and damnable.

1. Being the Divels darling daughter, whose father he is, *Iob. 8. 44.*

2. Being severely censured and sharply condemned by the light of nature in meerely morall Heathen men.

*Dial. 1. 1. c. 34.* A sage Garamant in an Oration he made to *Alexander* reporting his countrey lawes and customes, said: *We ordaine that all men and women speake the truth in all things, and if any be taken in a lie, committing no other fault, that immediatly be be put to death.*

*Ch. 40.* Amongst the Lawes which *Periander* made for the Corinthians, this was one, *We ordaine and command, that if any man or woman which to the prejudice of another shall tell any lie, shall for the space of a moneth carie a stone in their month: for it is not meet that he which is wont to lie, should alwayes be authorized to speake.*

*Eg. 61.* It was sacriledge amongst the Philosphers of Athens to heare a lie.

3. Not being of the truth. No lie is of the truth, *1 Iob. 2. 31.* Namely, not of God, who is truth it selfe, and the Author of all truth in his creatures, *Psal. 31. 5. O Lord God of truth.* Not of Christ, who is the way and the truth, *Iohn 14. 6.* Not agreeable to true Religion taught and contained in the Gospell which is truth, *Gal. 3. 1.* Not consonant to the Word of God containing true doctrine, therefore called truth, *Ioh. 17. 17.*

4. Occasioning many formidable fruits and execrable effects, for necessarily and inevitably a lyar

1. Crackes and crusheth so farre his credit, that he loseth faith when he speaks truth.

2. Abominably abuseth his tongue to wrong and contrary ends.

3. He provokes Gods severe wrath, *Psal. 5. 6. Thou shalt destroy*

destroy them that speake leasing. Doing that which is abomination to him, Prov. 12. 22. *Lying lips are an abomination to the Lord.*

4. He loseth all right and interest in the tree of life, shuts himselfe without the Church triumphant in heaven, to have part and portion with damned rebels and reprobates in that lake which burneth with fire and brimstone, which is the second death, Rev. 21. 14, 15. and 21. 8.

How like you this you licentious lyars? You'll lie for advantage to cozen and cheat men in buying and bargaining, to defraud your brethren, to cloke your other horrid impieties: to hide and cover other mens haiious enormities: to make your selves and others sport, and merriment; or to harme and hurt the innocent conversations of men better than your selves. Do you like your infernall father? Do you not blush for shame (professing Christianity) to be worse than Pagans? Doth it please you to have no interest in God, nor yet to be credited speaking truth? If so, go on: yea if heaven is of little or no worth with you, and if you so much desire hellish torments. Heare the Poet and Philosopher speake. <sup>a</sup> *He is as hateful to me as bell, who thinkes one thing and speakes another,* saith the Poet. <sup>b</sup> *A lie in it selfe is vile and odious,* saith the Philosopher.

To get truth in cariage and in your outward conversations, set your selves alwayes in Gods presence, and before his judgement-seat. Remember that from his all-seeing presence (whose eye is in every place, beholding the good and the bad, Prov. 15. 3. who is the searcher of the heart and reins) nothing can conceale or cover either your selves or your closest actions: Not any place in the spacious and splendent heavens: nor any dark or dismall creek or corner in hell so horrible and hideous; nor yet any nooke or hiding place in the utmost parts of the whole earth, Psal. 139. 7, 8, 9. For he is privy to the many motions, into and from all places: to every way and passage of these motions: yea to every step in this way: and to all and every position of downe-sitting, up-rising or lying downe: Ver. 2, 3, 4, 5. Yea to every secret thought of the inmost.

<sup>a</sup> Hom II. 91  
ἐχθρὸς γάρ μοι  
καὶ ὁσὶς ὁμοῦς εἶδαι  
πύλλοισι δὲ χίττο-  
ρον μὲν κτείνει ἐν  
φρεσὶν, ἀλλὰ δὲ  
βιάζει.

<sup>b</sup> Eih. 4. Cap. 7.  
καθ' αὐτὸ δὲ τὸ  
μὲν ψεύδος φαῖλον  
καὶ φανερὸν.



Gen. 39. 9.

inmost closet of the heart, 13. 15. 23. Neither can any part or parcell, degree or distinction of time, hide from him to whom the dreadfull darkenesse, and glad some light are both alike, *Psal.* 139. 12. and a thousand yeares gone and past are but as yesterday; and therefore *Cains* cruell crimson crime as fresh with him, as if even now it was in acting. Live therefore alwayes in Gods presence: approve your selves and your severall actions to God, that as *Ioseph*, so you all may be upright, true and honest in your actions.

2. And you who have it, sell it not, *Prov.* 23. 23. Make not a sleight reckoning of it as men commonly do of such things they sell. Let it not go by any meanes, upon any condition, for any respect, let not Satan that subtrill serpent, let no adulterating Priests and Iesuites, nor any other imp or instrument of that deceitfull Divell wrest away by faire enricements, plausible arguments, or bitter persecution, this girdle of truth from us.

*Object. 1.* Let them say that truth in judgement is unnecessary and very dangerous.

2. That truth in heart brings inward disquietings, outward calamities, and hard and harsh censures of wise and worldly men.

3. Let them say there is no living in this loose and licentious age without lying.

4. And that plaine and honest dealing will die a beggar; and live in scornfull disgrace, and reproachfull obloquy.

Yet sell it not, part not with it, let it not go, hold it fast: for,

*Ans. 1.* The Holy Ghost pronounceth them damned, who believe not the truth, 2 *Thess.* 2. 1. although these seducers say it is not necessary. And confidently affirmeth that it is a note of blessednesse, and a matter of rejoycing to suffer for the truth, *Marth.* 5. 10, 11. Though these pronounce it perillous.

2. As for truth of heart, it is the most absolute soveraigne antidote and preservative against disturbing desperation, *Iob* 27. 5, 6. A most strong supporting prop and pillar to uphold

a man in the midst of his manifold miseries and miscarriages : and a most cordiall comforter in the most fearefull distresses, *Isa. 38. 3. Remember O Lord how I have walked before thee in truth, and with a perfect heart.*

The swaying of the regall Scepter of the common-wealth of the most potent and politike people of the Iewes, Gods peculiar people.

The soveraigne rule and command over a nation which was the most warlike and potent under the cope of heaven.

The safe conduct of many mighty vigilant constant guards.

The advised policie and deliberate counsels of sage Senators.

The daily and diligent attendance of heroicall and princely Servitours.

The art and industry of the most learned and skilfull Philosophians.

The most curious cates, costly garments, harmonious musicke, sweet perfumes, and all other delights of the sonnes of men, which do most abound in the Courts of Kings, could not solace *Hzechiah* so on his bed of sicknesse, as did the soundnesse and sincerity of his pure and perfect heart.

Neither are those many judgments inflicted upon the upright, tokens of Gods irefull indignation, but of his fatherly love and favour, *Heb. 12. 6.* And as for the harsh conceits and rash contumelious censorious conclusions of other men, they may not dishearten nor cannot dismay an upright man, who hath boldnesse towards God, when his owne heart doth not condemne him, *1 Iob. 3. 21.*

3 And as for those pernicious periclitations proposed against plaine dealing and true speaking, they are not reall, onely pretended, witnesse the common and usuall practices of most men, desiring to deale and comerce with such whom they are perswaded will deale truly and plainly. Witnesse Gods curse against gaine gotten deceitfully, *Prov. 20. 17.* And Gods many mercifull favours promised to the upright man, *Psal.*

112. 1, 2, 3, &c. And as for those railing reproaches, distrustfull disgraces, and virulent upbraidings for vertue and uprightnesse take, they are but as so many radiant and refulgent pearles, and garnishing gemms fastly joyned and firmly fixed, to our immortall crowne of joy and glory.

## S E C T. 3.

*The Christians Brest-plate.*

**T**He second peece of armour you souldiers of Christ must buckle about you and keepe fast, is, the brest-plate of righteousness, or a brest-plate which is righteousness, that is, a study and endeavour to keepe a good conscience, and to lead a holy and upright life, in the generall calling of Christianity, and in your particular vocations. This is not righteousness of imputation which is by faith: but of imitation, an excellent fruit flowing from the former, consisting in godlinesse towards God, innocency of private life, neighbourly love, and a faithfull performance of particular duties of personall callings.

*Obj<sup>t</sup>.**Ans<sup>r</sup>.*

Say not beloved brethren, that this righteousness of imitation is needlesse, where that of imputation is enjoyed: This being a necessary inevitable path-way, wherein we must constantly walk to attaine eternall salvation, *Luk. 1. 75. 1 Cor. 6. 9. No unrighteous person, &c.* This being necessary to testifie our obedience, to witnesse our thankfulnesse, to evidence our justification and election, to manifest our faith, and maintaine our cause against contradiclers cavills: as that is needfull to apply the righteousness of Christ, and support our selves against our manifold imperfections, defections and wants.

*Obj<sup>t</sup>.**Ans<sup>r</sup>.*

Say not beloved brethren, that this righteousness is nothing worth, all our things being but losse and dung, *Phil. 3. 8.* and our righteousness as filthy rags, *Isa. 64. 6.* For though in it selfe it is defective and opposed to Christs righteousness, it is but losse: Yet as it is a heavenly worke



worke of Gods holy and blessed Spirit, as it proceedeth from a regenerate heart purified by a lively faith, and as its imperfections are covered with CHRISTs perfect righteousness, it pleaseth the LORD, and profits the Professour.

Say not my beloved brethren, that a man may bee too just or righteous, *Ecclesiastes 7. 18. Bee not righteous over much*: Which words may seeme at the first sight to bee

A needlesse perswasion, in regard of mens cursed corrupt nature, neither prone nor apt to wisdom and justice.

A causelesse admonition, righteous men being geason, *Proverbs 28. 6.*

A witlesse exhortation in regard of wise mens judgements, who so highly commend those vertues of wisdom and righteousness.

A gracelesse and godlesse kind of perswasion or precept in regard of the counsell of the Holy Ghost, which so oft and earnestly exhorts, perswades, and provokes men to the study and practise of wisdom and righteousness.

Yea some strange paradox of a Heathen Philosopher, rather than a parable of a holy and heavenly Preacher.

Yet in truth the words containe a double dehortation, from a double extremity, in a double vertue inforced by a double reason drawne from a double danger, or discommodity depending upon the foresaid extremities.

There is a double righteousness or justice.

First, Theologicall or celestiall, which is also

1. Active, wrought or infused into us, called in the language of holy Writ

1. The justice or righteousness of God, because he reveals it and imputes it, *Rom. 3. 21, 22. But now the righteousness of God.*

2. The righteousness of Christ, because he hath merited or deserved it.

3. The righteousness of faith, because faith apprehendeth it,

it, and applyeth it to the sinfull soule of such as shall be saved.

2. Passive, altogether freely bestowed upon us, which is called inherent, and stiled in the Scripture the righteousness of man, of workes, of the law. Both these kinds meeting in one man, are sometimes implied in, and signified by one word, the same which is here used. Thus was *Noah* a just man, *Genes. 6. 10*, Chap. 1. 8. *Zachariah* and *Elizabeth*, *Luk. 1. Ioseph*, *Matth. 1.* were just men. And in this sense a just man, a righteous man, a religious man, a godly and faithfull man are all one.

Secondly, Civill or politicall, which only is not here understood, but both kinds probably joyntly.

1. The words being generall, and generally understood, they comprehend the speciall.

2. Because piety is the ground of all good policy, celestiall is the mother of civill justice.

3. Because *Salomon* doth oft confound precepts of piety and policy.

4. Because the beginning of that wisdom which *Salomon* commends unto us in all his bookes, is the feare of God.

Therefore those words are to be understood of that righteousness also which reacheth to religion.

Object.

But if so: How agree these words with *Salomons* wisdom els where? Exhorting, perswading, and earnestly provoking all men to a continuall and carefull study of wisdom and justice?

Is *Salomon* contrary to himselfe? Doth hee contradict the whole course of Scripture? For who is hee among the Prophets or Apostles, Fathers or Philosophers, that doth not exhort to a contrary course? To grow and increase, to studie and strive for perfection, both in knowledge and practice of honesty, piety, and godlinesse?

Answ.

*Salomon* neither crosseth others nor contradicts himselfe in this place: For, here he dissuades

Not from the practice of piety, nor yet of justice and equity, but

but from the vaine perswasion of them.

*Not* from the love and liking of the same, but onely from the vaine opinion.

*Not* from the inward desire nor outward endeavour to attaine this vertue, but onely from the deceitfull conceipt of it.

*Not* from the practice of righteousness, but from pride in it.

*Not* from the care, but conceipt of it.

*Not* from travailling for, but from trusting in it.

*Not* from sound wisdom or justice, but from seeming wisdom, and a seeming shew of justice that is fained and false, *1er. 9. 23.*

*Not* that any selfe-wisdom can bee counted too little, or any seeming justice not over-much. For, selfe-wisdom and seeming justice have no meane, but are themselves the extreames of true and sound wisdom and justice.

First, Some are righteous or religious neither in shew nor substance, but onely in name, as vile Belials and prophane ungodly men.

Secondly, Some in shew, not in deed, as hollow-hearted halting hypocrites, who are usually too just, being strict in a righteousness they frame and make to themselves, not grounded on Gods Word, *Marke 7. 4* counting such things to be sinne, which by Gods law are not made sinne, being censorious busie-bodies without just ground or warrant.

Thirdly, Some are righteous or religious in deed, not in shew, as weake believers.

Fourthly, Some both in shew and substance, as all sincere-hearted and open Professours. These can never bee too just: For, in true righteousness no man can be over-just, that is, too strict in avoiding sinne, all being damnable and deadly: or in performing any bounden duty, he being to give an account of them all.

Say not therefore (I say) a man may be too just or righteous:



For, although in palpably prophane persons, there is too little righteousness or justice, too much in Pharisees, Brownists and Papists: yet they who go along by the Word of God, and hold close to it, the rule of righteousness, cannot be over-just, or over-righteous. And although *scrupulous superstition*, *Mar. 7.2.* *Glozing hypocrisie*, *Matth. 7. 3, 4, 5.* And blind *preposterous zeale*, *Rom. 10.2.* are too much justice, by which men are too religious: yet in the sound and sufficient practice of piety, observing to do all the commandements of the Lord, *Dent. 6.25.* fearing God and keeping his commandements, *Eccles. 12.13.* Following the Lords direction in his Word, *Mica. 6.8.*

No man can be too just, because none can be too much truly religious.

1. You honourable and venerable Magistrates, the Lord Jehovahs and his Lievetenants, our dread Soveraignes Deputies.

1. Do not you by impunity encourage wicked men to mischief, for thus doing, you not onely incite to iniquity, but also make the Land guilty of sinne, and the inhabitants liable to Gods judgements, *Dent. 19.10.10.* *1 King. 20.4.* *Numb 35.31,32,33,34.*

2. Doe not you (like those corrupt governours of Israel, *1 Kings 21.* and prophane perplexed *Pilate*, *Iohn 9. 10, 11.*) sit in judgement upon the righteous, and give sentence of condemnation against the innocent: For, so doing, you sinne against charity, which believeth all things. Against justice, which would have the good preserved and protected. Against the common-wealth, each good man being a common good. And against God, such being the apple of his eye, *Zach. 2.8.*

3. Doe not you by suborning, supporting, or setting others on worke, harme the guiltlesse: For, so doing, your selves should be chiefe actors and agents. As *David* slew *Uriah* with the sword of the children of *Ammon*, *2 Sam. 12. 9, 10. 11.15.*

4. Do not you suffer others to condemne or kill, to harme or

wherein the hartlesse innocency being in your piteous and  
power to punish and protect, to save and succour them, for  
so doing you are necessities at least; *Exod. 22:29. Deut. 32:35.*  
*Job 9:12, 13, 17. Prov. 24:17, 18.* Do not by inhumanitie and crueltie oppress the in-  
feriour helpelesse men. For so doing, you will fill your  
higb with blood, *Isa. 1:15, 16* Swallow up the needy. *Amos*  
*8:4, 7* Eat up people like bread, *Psal. 144:3, 4* And pro-  
cure many bitter pittous cries to God and men against you,  
*Job 31:13, 14*

But doe you deale justly and uprightly in your iustice  
dictions, *Exod. 23:1* By over-riding our faint and feeble  
loving righteousness and hating iniquity, *Exod. 23:1*  
*Psal. 41:17* Having your eares open to the crye of the poore, *Pro-*  
*verbs 31:8, 9.*

Regarding their cause although they cry not, *Prov 31:8*  
Giving sentence according to truth and equity.

Executing judgement according to truth given.

That so you may imitate the Lord Iehovah, whose person  
your presence

That so you may follow your pious fore-runners, *Luke 4:23.*

50. and testifie your sincere obedience to Gods soveraigne  
commandments, *Zech. 8:16*

You fathers begetting, *1 Cor. 4:14* Mothers travailing

in birth, *Gal. 4:19* And Nurses, *1 Thes. 2:7* Feeding soules to

eternall life: You Shepheards to draw waters out of the Wells

of salvation, not for beasts, but men: not for bodies, but for

soules: not for sinners, but for Saints. You Ambassadors of

the Lord of glory, co-workers with, and labourers for God:

Angels of the Churches, salts of the earth, lights of the world,

and men of God. Let us not either through God's wrath or

1. By pining, causing Gods people to be cut off and de-

stroyed for lack of knowledge, *Hos. 4:6.*

2. By pernicious poisoning, departing out of the way,

causing many to stumble at the law, corrupting the covenant

of Levi, *Mal. 2:8.* Teaching exorbitant errors for sacred

tracts. Mixing and mingling the dreggy lees of our owne drossie devices, amidst the delicate divine doctrine of the omnipotent, omniscient, unchangeable Iehovah.

Like those corrupt glossers, who taught as much that sweating by the Temple was nothing, by the gold thereof a great offence, *Mat. 23. 18.*

3. By slothfull negligence, occasioning the keene and glittering sword of divine displeasure to sweep away obstinate offenders in their iniquities. And justly incensing the incomprehensible Iehovah to require their blood at our (his watchmens) hands, *Ezek. 33. 6.*

4. By over-lading our faint and feeble brethren with the onerous burdens of unnecessary things, thereby incurring the inevitable woe of the Lord Iesus, *Luke 11. 46.* And the sharp check and controll of that ancient Primitive Apostolicall Synod, *Acts 15. 10. 28.*

5. By corrupt contagious counsell and evill example, stumbling, scandalizing or weakening our brethren, *Rom. 14. 21. Gal. 2. 13.*

1. But let us imitating the Lords holy Prophets, *1 Sam. 12. 19. 23.* His well-beloved blessed Sonne that great and faithful shepheard, *Iob. 17.* And his pious Apostles, *1 Tim. 2. 7.* *Pray without ceasing* for the Lords people.

2. Let us obeying those sacred injunctions to frequently inculcated in sacred Writ, *Feed my lambs, Feed my sheep, Preach in season, and out of season.* That is, preach on times set and appointed: When people are willing and forward to heare: and when occasion is offered, this being in season. Yea out of season, namely, at times extraordinary, or when people are backward to heare. For, their backwardnesse cannot excuse our negligence. Our labour is with God though lost with men, *Isa. 49. 14.* We must speake although they will not heare, *Ezek. 2. 5.* That we may magnifie the riches of Gods mercies, justifie his righteous judgements, leave them without excuse, *Ezek. 2. 5.* and save our owne soules.

3. Let us be carefull of the salvation of all and every one that



that is committed to our charge. Being carefull to keepe ourselves free from the blood of all men, *Acts 20. 26*. Namely of all with whom we stand charged, to whom we are sent, and amongst whom we come, keeping back nothing, either Precept or Law, Promise or Gospell: either words of instruction, exhortation, admonition, commination, consolation, or nothing which is necessary or profitable to salvation: But shewing unto them all the counsell of God, namely, his revealed will in his Word, truly, soundly and sufficiently, although we cannot wholly, thoroughly, and perfectly.

4. Let us be examples to our flocks, in word, in conversation, in charity, &c. *1 Tim. 4. 13*. That they may be followers of us, and we of Christ, *1 Cor. 11. 1*.

3. Yea let every particular Christian in his severall calling, faithfully performe the duties thereof.

That so both they, we, and you may serve God, not onely in the generall calling of Christianity, endeavouring therein to live uprightly, walking in the righteous statutes of God. But also in respect of our particular functions, *Rom. 1. 9*. Doing the duties of our personall callings to the glory of God, and the good of his people in Church and common-wealth.

That so we may not onely be free from the Devils, (for he armes his souldiers with oppression, cruelty, deceit, false weights and measures usually, &c.) but also weare Gods brest-plate, which is love, mercy, godly and faithfull dealing to our brethren with a good conscience, as *Jacob* towards *Laban*, *Genes. 31. 37*. And *Samuel*, *1 Sam. 12. 7*. *Zachary* and *Elizabeth*, *Luke 1. 6. Job 31*. And *Paul* who endeavoured to keepe a good conscience towards God and all men, *Acts 24. 16*.

Put therefore this armour into your breasts, that is, your hearts, that so your hearts being upright, they may teach our eyes to see, our eares to heare, our tongues to speake, our feet to go, our hands to labour, and all according to righteousness in the fight of God and man.

That by abstaining from all evill, and doing a right every good

good duty; the two essential parts of his breast-plate of righteousness.

1. Our mighty Lord and dread Sovereign Jehovah; whose souldiers we are, and whom we serve, may be honoured,

*Mat. 5. 16.*

2. We may beautifie and adorne our noble Christian profession thereby.

1. Winning even wicked ones, who as yet are without,

*1 Pet. 3. 1.*

2. Strengthening and confirming those our brethren which stand, *1 Thess. 1. 6, 7.*

3. Procuring a good name in Gods Church while we live, *2 Cor. 8. 18.* And a blessed memorie after death, *Prov. 10. 7.*

4. Stopping the mouthes of barking Belials, making them ashamed to speake evill of us, *1 Pet. 3. 16.*

3. We may be assured of our effectually calling and spirituall adoption, *1 Iob. 2. 9.* and ascertained of our eternall election and salvation, *2 Pet. 1. 10.*

4. And preserved from being mortally wounded by sin: for where the breast-plate is well put on, sin hath no power to kill downeright; this being as contrary to sin, as water is to fire.

*S. A. C. T.* *The Christians Foot-armour*

*Their shoes, what they are, and how useful.*

**T**He third piece of this armour is the preparation of the Gospel wherewith you must have your feet shod.

The feet of the body its lowest members, the organs and instruments of motion of supporting the same, carying it from place to place, being safe kept and guided, uphold the body, passing through or over many rough or ragged waies, hard and harsh passages. Whereas if these are maintained, naked or

unfenced (although the other parts have sufficient furniture) man marcheth forward especially if through thorny and craggy paths, and against the keene and glittering, the sharpe and piercing swords, speares and pikes of enraged foes, limpingly, fearfully, uncomfortably, and dangerously desperately. Hence is it that we all are carefull enough to fence and guard our feet and legges with shooes, bootes, and other such commodious defences, against such miseries and inconveniences, hurts and incumbrances those members (and in regard of them our bodies) are incident and liable unto. And martiall men (as we see in Goliath; 1 Sam. 17. 6) they have their leg-harnesse to safeguard and protect their legges, and feet from hurts and wounds, least these being battered and broken, harmed and hurt, and able to stand no longer themselves should dangerously perish.

The will, affections, desires, cares and endeavours of the soule (its feet, these being the beginning of our actions as feet are the instruments of motion: these carrying our mindes up and downe as feet do our bodies) are to be looked unto, when we goe into the house of the Lord, *Eccles. 5. 1.* We are to ponder the paths of these our feet and remove them from evill, *Prov. 4. 26, 27.* To make Gods Word a light and lampe unto these our feet, *Psal. 119. 105.* To desire the Lord to uphold our going in his paths that these footsteps do not slip, *Psal. 17. 5.* And to have them shod with the preparation of the Gospell of peace. That like a shooe defend and cover our feet from hottes, cold, and other injurious hurts and hinderances to which they are subject; and make them more apt and able to travaile safely and securely in the way. So the Gospell of peace armeth and prepareth the feet, or affections of a Christian souldier, to passe undauntedly through the manifold sharpe dangers and difficulties of the way: defending them from the hellish rage and malice of Sathan and his cruell complices, and guiding them in the happy and heavenly journey to the kingdome of God.

What though many carelesse Christians want this weapon being naked and barefoot, or too slenderly shod to endure and.



and abide all the galling girds, and bitter beates of Satans side?

*What* though many are shod by the Diuell with his shooes, *sc.* a preparation against the Gospell, to afflict Gods Church, punish his children, persecute his servants, speake evill of them and slander the Gospell?

*Yes* let us the souldiers of Christ be carefull that our feet may be stedfast and safe; for if our legs be wearied and wounded, brused and beaten, we cannot goe a souldiers pace, nor fight the Christian warfare. Professe we therefore the Gospell of God so that if God call us to misery, to death, we may be prepared to goe, and suffer rebukes and taunts, death and distresses, any thing all things for the Gospels sake. Or be we shod with the preparation of the Gospell of peace; so called. Because it worketh atonement with God: peace with our brethren, and with our owne consciences. Called the preparation, not onely because it prepares and makes us ready for the coming of Christ; but also because it prepareth us to suffer all adversity and trouble for the Gospell.

*Motive 1.*

Is it necessary O you souldiers of Christ to perswade you to be shod with the preparation of the Gospell of peace? Sure I am each reasonable man knowing the feet to be naturally so nice and tender that if we goe abroad barefoot stones will hurt them, thornes will pricke them: and perceiving the necessary use of shooes to cover and keepe our feet from such like incommodious inconveniences, is carefull to have these members well fortified, fenced and shod, that he may goe on with boldnesse and courage whatsoever the way be. And shall not every souldier of Christ being to passe through a very hard, harsh, and rough way, full of disgracefull reproches; troublesome taunts, variety of vexations, terrible temptations: many times full of persecutions by tortures and torments, losse of goods, lives and liberties, and all sorts of afflictions, more harsh and grievous to a naked heart and soule, then thornes and thistles, briars and brambles to bare and unguarded feet. be as carefull to have his soule well armed, and fenced with the preparation of the Gospell of peace (without which there

is no possibility of going on, much lesse of holding out in that way) that so he may not onely dare to adventure into, but also endure to hold out in this way so hard and harsh, passing with undaunted courage through all the tempestuous, and terrible troubles, of this malicious and maligning world?

Thus armed and shod, the Lords valiant Worthies in all ages have passed through the piercing pikes of the most outrageous opposing occurrences, of their many and maligning enemies, not daunted with nor dreading, but courageously enduring, the bitter blasts and brunts of scornes and scourges, of bonds and prisonments, of fire and faggots, and innumerable sundry kindes of crosses, to which from time to time they have beene brought.

2. As the want of shooes in such places where they are of necessary and important use, and may be had is shamefull and unseemely: And as cleane and decent shooes fit for our feet, and thereto closely tyed, are an ornament, decking and adorning our bodies; So (as the Laodicean Church being poore, blinde, and naked, was wretched and miserable, *Rev. 3. 17.*) it is a shamefull and sordid thing, for us Christian souldiers who have so long and with such liberty enjoyed the Gospel, not to be shod with the preparation of the Gospel of peace. Whereas these spirituall shooes decke beautific and adorne our steps and goings, making our waies and workes seemely and right, *Cant. 7. 1.*

That therefore we may bealwaies really and readily prepared and protected against all the sorts and severall kindes of troubles and temptations.

1. So that they never finde us unfitted and unfurnished, *Job 3. 25.*

2. So that we be not dismayed with their dread, nor overwhelmed with their weight, *2 Cor. 4. 8, 9.*

3. So that we be not distracted nor discomfited in the midst and midst of them, but more then conquerors in all these things, *Rom. 8. 37.*

4. So that our consolations may abound by Christ as the sufferings of Christ abound in us, *1 Cor. 1. 5.*

5. So

5. So that we may be strengthened and enabled to cheere up and console others groaning under like burdensome prestures, 2 Cor. 1. 4 6.

6. So that wee may stand out to the end to fight a good fight, to finish our course and obtaine the crowne of righteousness, 2 Tim. 4 7, 8. Let us be careful to have our feet shod with the preparation of the Gospell of peace.

### SECT. 5.

#### The Christians shield.

Their shield, its excellency, necessity, and their duty concerning the same.

**T**HE fourth piece of the armour of righteousness, is the shield of faith. A shield is a defensive instrument of war, to award and keepe off the blowes of an enemy, having a fourefold use; namely, 1. To receive and beate blowes and strokes. 2. To beate backe darts, arrowes, stones, and bullets, &c. 3. To breake the force of swords, halberds, &c. 4. To cover, save and shadow the whole body.

Thus good Magistrates are shields (Psal. 47. 9. The shields of the earth belong unto God) being instruments of safety and defence to the good. Thus God is a shield (Gen. 15. 1. *thy buckler*; Psal. 18. 2. *The Lord is my back(er)*) to those which trust in him, Psal. 18. 30. Thus is faith a shield bearing off and beating back the fierce temptations of Sathan, as carnall confidence, presumptuous security, distrustfull infidelity, and other fierce darts of the world, the flesh and the divell.

Having formerly spoken unto you of this most necessary, profitable and comfortable, of this first and mother grace of graces, most of all setting forth Gods glory, acknowledging his wisdom, truth, power, holiness, justice and mercy, in another discourse, namely of the society of Saints, much I will not, yet some things I must needs speake of this capitall grace and head vertue.

First,



First, *Although* many prophane persons and popishly perswaded thinke and say, that so much preaching and learning of faith is a let and hinderance to good workes, making men carelesse of piety and charity. Little considering the certainty of that irreprehensible divine truth, *Heb. 11.6. Without faith it is impossible to please God.* For

1. Vpon whom Gods wrath abideth, they cannot please God.

But Gods wrath abides upon all mis-believers, *Iob. 3.36.*

2. Without Christ it is impossible to please God.

But without faith no man can have Christ, *Ephes. 3.*

12. 17.

3. Without Gods spirit it is impossible to please God.

But without faith no man can have Gods spirit, *Gal.*

3. 2.

4. Without the root there can be no fruit.

But faith is the root of all acceptable obedience, *Heb.*

11. 4.

5. They who are in the state of reprobates cannot please God.

But all that have not faith are in that state, *2 Cor. 13.5.*

6. They who are dead in trespasses and sins cannot please God.

But all who want faith are dead in trespasses and sinnes, *Ephes. 2.1,2.*

7. Those whose consciences are defiled cannot please God.

But all who want faith even their consciences are defiled, *Tit. 1.15.*

Secondly, *Although* godlesse Atheists conceive faith to be some fained fiction, or some unnecessary thing, for discourse and disputation onely, little considering That it is most precious and excellent, *2 Pet. 1.1.*

1. In the account and estimate of the most wise un-erring and omniscient Lord Iehovah, with whom faith finds favour, *Mat. 8.13. 15.28.*

2. In the estimation and judgement of the sanctified and illumi-

illuminated people of God affirming, and professing that faith is more pretious then gold, *1 Pet. 1. 7.*

3. In regard of the giver, and doner, God himselfe, *Phil. 1. 29.*

4. In regard of the worker, Gods sacred and holy Spirit.

5. In regard of the instrumentall meanes whereby it is wrought, the Word of God, *Rom. 10. 14.* this being a most precious and excellent thing.

1. Containing in it most pure, and precious promises, *Heb. 8. 6.*

2. Being compared to things most excellent and eminent, namely

A rich treasure, and pretious pearle, *Mat. 13. 44, 45.*

An heritage, and thousands of gold and silver, *Psal. 119.*

*111. 72.*

6. In regard of the object, Christ Iesus himselfe blessed for ever, *Ast. 16. 31.*

7. In regard of the ground of faith, the promises in the Gospell; which promises are of the greatest blessings, *2 Cor. 6. 16, 18. 1 Tim. 4. 8. 2 Tim. 4. 8.* And the surest promises that can be made, *2 Cor. 1. 20. Heb. 10. 23.*

8. In regard of the use and end thereof, the salvation of our soules, *1 Pet. 1. 9.*

Thirdly, *Although* sottish, and secure ignorant people, and loose, licentious, and lewd lossels content themselves with that false, fained, and barren faith which is fruitlesse and unworking: yea, and boast, and glory too, that they beleeve as well as the best; *Although* this their faith is onely a naturall perswasion which they had from the wombe, and suckt from the breasts: not that extraordinary speciall gift of God, *Phil. 1. 29.* by the sanctified use of the ordinary meanes, *Rom. 10. 14.* *Although* this their faith is idle, and unfruitfull, neither purifying their hearts, nor sanctifying them throughout, nor enabling them to resist sin, and Sathan. So that *although* they beleeve as well as the best in their owne conceipt, yet they live as bad as the worst.

1. Little considering, that though faith alone doth justifie, yet

yet justifying faith is not alone. Faith without workes being a vaine, and unprofitable faith, *James 2.14.* A dead and livelesse faith, *James 2.17.26.* A fained and false faith, *Iam.2.20.* And the faith of Divels, *Iam.2.19.*

2. Little considering that saving graces are not to be severed each from other, but carefully and continually to be knit together, *2 Pet. 1.5.8.*

3. Little considering that saving graces are energetically, operative, or stirring, and working graces. So that vertue shewes it selfe in action; Knowledge practiseth obedience. Temperance restraines the appetite. Godlinesse desires, and endeavours to please God in all things. Brotherly-kindnesse exerciseth well-wishing, well-speaking, and well-doing. And faith workes by love.

4. Little considering that saving graces are gainfull and fruitfull graces, gaining glory to God; good to the Church; Sonnes to the Father; Subjects, Servants, Sheepe, and Soules to Christ, as hee is a King, Lord, Shepherd, and Saviour.

5. Little considering that the want of some saving graces, argues the want of others, yea of all others, *2 Pet. 1.9.* *He that lackes these, that is, all or any of these, alwaies and altogether is blind, and cannot see as farre, &c.*

6. Little considering that all his popular plausible, and pharisaicall performances in Gods worship are vaine and vacant without that faith unfained of Gods elect. Without which Obedience is not acceptable, *Rom. 14.23.* Prayer not prevailing, *Rom. 10.14.* And confession not available, *Rom. 10.10.* The fruit not being good which comes not from this roote The water being polluted which streames not from this fountaine.

Although I say those fond and foolish forenamed people do fondly and fantastically deceive their own precious and peerlesse soules: yet let every true Christian souldier of Christ Iesus highly prize, and labour for that peerlesse precious faith which is proper only to Gods chosen children, therefore called the faith of the elect, *Titus 1.1.*



For that faith which is sincere without counterfeiting hypocrisie, therefore called faith unfained, *1 Tim. 1. 5.*

For that so excellent faith whereby wee obtaine precious things, therefore called precious faith, *2 Pet. 1. 1.*

For that faith which increaseth from one degree to another, from weaker to stronger, from a lesser to a greater, *Rom 1. 17.*

For that faith which relyeth upon Christ and his promises, esteemes Christ above all, more then all; desires Christ before all things; delights in Christ more then in all things, and looks for the full enjoyment of him, therefore called the faith of Iesus Christ, *James 2. 1.*

For that faith which defends the spirituall warriour from all sorts of temptations cast against him by his spirituall enemies, holding out Christ and the efficacie and power of his obedience and suffering against all their viperine and virulent truculent and terrible assaults and temptations, therefore called the shield of faith.

*Above all therefore take the shield of faith;* for without this all is nothing. If it were possible to have truth righteousnesse, &c. and lacke faith all these are nothing.

*and the shield.*

*Take therefore,* that is, let it not lie unregarded and neglected, but take it up. Take it into your defence, fitting it close to your hearts, using it for your defence and safety against sinne and Sathan. Take it againe and againe, or recover it if through your owne weakenesse, or through the violence of their blowes you let it fall or slip.

*and the shield.*

*Heb. 11. 1.*

*Motive 1.*

That it may bee to us, as it is unto others the substance, or prop, or tressell, or basis and foundation, a ground, and anchor-hold, a certainty and assurance of things hoped for; namely, The continuance of Gods favour for ever, *Lev. 26. 11, 12, 44, 45.* The victory over all our enemies. The full, and perfect redemption of our soules, and bodies, *Titus 2. 13, 14.* The resurrection of the flesh, *1. b 19. 16, 17. Act. 24. 15.* The life everlasting, *Heb. 12. 23.* And the glorification of the Church, *2 Cor. 4. 17.*

2. That

2. That it may be to us a true, cleare, infallible, undoubtfull, and undeceiveable evidence or appearance of things not seene, namely, of our election, adoption, justification, redemption, regeneration, and glorification.

Ε'ΑΥΧΗ  
Heb. 11. 1.

3. That by this we may come to God, *Heb. 11. 6.* So as To offer acceptable sacrifices or services in his sight, *Micah 6.* So as to seeke for his favour, or to be reconciled to him againe. So as to please him, drawing neere to him, being againe united to him by faith, from whom we were estranged by sin. So as to apprehend, hold fast, and rest constantly upon the promise of God made in Christ.

4. That by this we may see him who is invifible, *Heb. 11. 27.* and his promises a farre off 13, 14. Constantly beleeving them, although we do not presently receive the same: yea, So that it may worke in us.

A thankfull acceptance of those promises, though as yet unperformed.

A contempt of this world, acknowledging, and confessing our selves strangers in it. 13.

An endeavour to come to heaven, their passing excellent celestiall countrey. 14.

An earnest desire after a better life, estate, and condition. 16.

An assurance of Godseverlasting favour towards us. 16.

5. That by this we be invincible and inexpugnable.

So that the God of this world the divell may not blind our understandings, as he doth the mindes of them which beleve not, 2 *Cor. 4. 4.*

So that That man of sin whose comming is after the working of Satan with all power, and signes. and lying wonders may not bewitch and beguile us as he doth them that perish, because they received not the love of the truth, nor beleaved the same, 2 *Thes. 2. 12.*

So that nothing may be to us defiled and polluted. as all things are: to them that are defiled, and unbeleeving, *1 *Tim. 1. 15.**

So that wee may bee true Israelites, men having power

H

to

to prevaile with God and men, *Genesys* 32. 28. by effectually and forcible, because fervent and faithfull prayers, *James* 5. 17.

So that we may not only comfortably combat with, but also courageously conquer, 1. Our guilefull and fraudulent flesh, purifying our hearts by faith, *Act.* 15. 9. 2. The insinuating inchantments, and insolent injuries of this wicked world, opposing by faith against this world the world to come; namely, against its scornfull scofs and contumelies, the reall, irreverfable, and inutterable tortures of hell; and against its inveigling inticements, and inamouring charmes, the solid, and substantiall, incredible and incomprehensible joyes of heaven. Prising and esteeming by faith all the dunghill drosse, and glittering glozes of this bewitching world not as they seeme to be, but as they are in truth. They being but dung and drosse in comparison of Christ, although they appeare beautifull like the not beneficiall dustie fruit of Sodome, or like the glittering golden, yet not nourishing loaves of *Caligula*.

Thus by our faith we may overcome the world, 1 *Iob.* 5. 4. And bee able to quench all the fiery darts of the wicked, *Ephes.* 6. 16.

The Divels temptations with which he fighteth against us either by himselfe, or in our motions and concupiscence, or by wicked men which are his instruments are *Darts*, so called because they pierce entring into the heart and soule, and are dangerous, making great and grievous wounds, leading to damnation; and *Fierie*, so called because they enflame and set on fire. These fiery darts the Divell, and his souldiours shoote.

What makes the abominable adulterer, wicked curser, prodigious swearer, lewd lyer, prophaner of the Lords day, & divers others of the like ranke to heare much, and yet are nothing touched? Sathan hath stroke them dead with his darts.

What makes many run after sin as if they were mad? They are set on fire by the Divell.

The danger therefore being so great, take we the shield of faith to protect and safeguard us from Satans temptations that they annoy us not.

And



And to quench and cure the harme and hurt those fiery darts have done, if they doe pierce and wound our soules.

## SECT. 6.

*The Christian souldiers helmet.*

*Their helmet, how differenced from faith and counterfeited hope, motives to get and use it, &c.*

**T**He fift piece of this armour is the helmet of salvation, or Hope, *1 Thess. 5. 8.* which is a constant desire of the promised happinesse, and a cheerefull expectation of the same.

This helmet hope is so like the shield of faith, that they are often put one for the other, *1 Pet. 1. 9.* yea, they worke alike, and have many like properties, priviledges and prerogatives. For we are saved by faith, *Eph. 2. 8.* And by hope, *Rom. 8. 24.* Faith purifieth the heart, *Act. 15. 9.* And hope purifieth the heart, *1 Ioh. 3. 3.* Faith gives full assurance, *Heb. 10. 22.* And hope gives full assurance, *Heb. 6. 11.* Faith makes patient, *Isa. 28. 16.* And hope doth the same, *Rom. 8. 25.* Yet is it a grace different and distinct from, and necessary and needfull to be added to faith, to uphold and cherish the same.

Faith beleeveth the truth of Gods Word, and imbraceth Gods promises as true. Hope ascertaineth and assureth the performance thereof in due time.

Faith is the assurance of Gods precious promises.

Hope patiently abides the Lords leisure expecting and looking for the same.

Faith puts us in minde and tels us there is a heaven, and crowne of glory.

Hope alwaies lookes to receive and enjoy them.

Faith tels us and assures us there are such and such things.

Hope perswades us they shall be ours.

Without faith we cannot beleieve the truth of Gods promises.

Without hope we cannot appropriate and apply the comforts thereof.

By faith in the promises of God we are strengthened.

By hope in the goodnes of God we are comforted in our afflictions.

Faith is of things past, present, and to come.

Hope onely of things to come.

Faith is of good and evill.

Hope onely of good things.

Faith is the cause of hope, therefore first, as the mother of hope, *Rom. 5. 2. 1 Thess. 1. 5. Heb. 11. 1.*

As by faith the antient Patriarks were assured that Christ should come.

So by hope they looked for him, and said come.

*Chrys. Tom 4.  
cap. de file, Spe,  
& Charitate.*

Faith (saith S. *Chrysostome*) doth begin glory: Hope doth by supporting finish it.

Faith layeth the foundation: Hope doth build up the man.

Faith gives the beginning: Hope doth leade a Christian to the top, or end.

Faith doth begin the entrance of credulity: Hope doth practise to the perfection of vertue.

Faith doth beleewe what is promised. Hope now beholdeth that which it hopeth.

And to conclude out of this place of Saint *Paul* we may see, Faith is the shield above all to be taken: Hope is the helmet to be added thereunto.

First, what and if Satan armeth his souldiers with a certaine kind of hope of salvation, perswading them to sin under hope of repentance, ascertaining them that without all doubt they shall go to heaven, although they live licentiously; & wickedly wallow in the most dreadfull damnable deeds of darknes. Little considering that this their hope is but a deceitfull deluding mockery of the diuel, & a vaine hope; for *the hope of the hypocrites & of those that forget God shall be cut off, & their trust like the spiders web. They shall lean upon their house, but it shall not stand, they shall hold it fast but it shall not endure, Iob 8. 13. &c.*

Secondly, what and if the most silly and foolish sort of men, the most sencelesse and sottish worldlings, and the most sinfull and sensuall sons of Belial think it the easiest matter of a thousand

stand to have a good hope. Little considering that it is a very hard and difficult thing to have a true and saving hope in God: Witnesse *Dauids* fervent and frequent forcing himselfe to hope in God, and fortifying himselfe against the contrary, *Pf. 42. 2, 5, 6. 43. 5.* Witnesse the many lets and impediments, which as obstacles hinder and keepe many and many men from sound and saving hope, namely, Satans lye and subtile guilefull deceits and falsehoods, the thwart and froward condition of the flesh, hating purity, without which no true hope, *1 Iob. 3. 3.* Witnesse the many selfe-seducing deceits grounded upon vaine, groundlesse, & false hopes, wherby every man almost, although never so sensuall & sinfull, hopes to be saved, *1/a. 57. 10* *Thou art wearied in the greatnes of thy way, yet saidst thou not There is no hope.* Although all such who are without Christ, being aliens from the common-wealth of Israel, and strangers from the covenant of promise have no hope, *Eph. 2. 12.* And onely those, who have grace, have good hope, *2 Thess. 2. 16.*

Thirdly, What and if many delight and please, flatter and foole themselves with unsound and unsettled hopes, grounding their hope of salvation upon

1. Their own over credulous conceits, and foolish fancies, having no more evidence for salvation, then he whose deeds are written in water, or he whose house is built upon the sea-sands: these building their hope onely upon their bare imaginations, and fond fancies.

2. Vpon their forefathers faith, and pious progenitours graces, having themselves no personall piety, nor saving sanctity; like the proud and tombe-like Pharisees, who hoped for heaven and happinesse because they were *Abrahams* children (as if they could see with other mens eyes, walke with other mens feet, and live by another mans eating) *Matth. 3. 9.* But they deceived themselves, and discredited *Abraham. Matth. 5. 20.* *Except your righteousness exceede the righteousness of the, &c.*

3. Or upon some personall perfunctory performances of some duties of piety, although only formally for fashion; not faithfully and for conscience sake, like those boasting braggards



*Matth. 7. 22. Lord, Lord have we not prophesied in thy name? and in thy name have cast out Devils? and in thy name done many wonderfull workes?* Who yet were sent away with this fearefull farewell, *Depart from mee ye workers of iniquity, 23.* And like the foolish Virgins, counterfet, and hypocriticall Christians, which becaute they did some things as the wise Virgins or sincere and sound Christians in religion did (being like unto them in many things, namely, 1 Both having Lamps, *Matth. 25. 3, 4.* The lamps of both giving light, *v. 8.* Both going forth together to meeete Christ, *v. 6.* Both waiting for his comming, *v. 5.* Both slumbering and sleeping, *v. 5.* Both awaking at the noise of his comming, *v. 6.* Both seeking to enter into his bed-chamber, *v. 10, 11.*) hoped to be saved as well as those other wise virgins, whose lamps had oyle, their faith being true and lively working by love, and who were ready, *v. 10.* that is, such who beleaved, and repented, who were elect, adopted, justified, who were regenerate and sanctified, who watched, and waited having their loynes girt, and their lamps burning: Although they were essentially and expressely differenced and distinguished each from other: yea, so that

The wise have oyle in their vessels, to preserve and feede their lamps when the light begins to diminish and decay. The foolish have none.

The wise are carefull and constant in the service and worship of God.

The foolish secure and carelesse.

The wise build their house upon a rocke. The foolish upon the sand.

The wise, like the Ant, get and gather in summer, that which may support and sustaine them in winter. The foolish not so.

And therefore

Although they seeke and send for those in their sicknesse when they are ready to die, whom they regarded not in their wellfare, health, and prosperity, as faithfull preachers, and precise professors; Saying, give us of your faith, hope, soundnesse, sincerity, and conscience.

Although

Although they be earnest out of time, shewing their sorrow, but not sincerity, Crying, Lord, Lord.

Although they wish to themselves the end of the righteous, and to be partakers of their portion in the life to come (though they like not to walke in their steps whilst they live) saying, Open to us.

Although they seemed for the present to be familiarly acquainted with Christ: yet at the judgement day they shall be shaken off, rejected, and utterly forsaken, *v. 12.* I know you not. *For why?*

They asked irreligiously, impiously, and papistically: at the instrument in stead of the author, at the servants in stead of the master, at the foot in stead of the head, at the cisterne in stead of the fountaine.

They asked preposterously or disorderly: Righteousnesse before remission of sins; Sanctification before sorrow for sin; Pardon before repentance.

They asked unseasonably, too late, when their heart was hardened, of the wise; when the doore was shut, of the Lord.

*For why?* although they went to buy: yet it was

To buy base mettals; copper for gold, false wares for good, as the matter without the meanes of salvation. Or meanes without the matter: Or Saints merits, relicks, and such false and forged trash.

To buy with false coyne, counterfet silver; Having a desire without endeavour: Having endeavour without desire: Or both cold and carelesse. Their desires being faithlesse; Their requests carelesse; Prayers pithlesse, and powerlesse, and their endeavours negligent, slothfull, and idle.

To buy carelesly, slothfully, and lazily; lingring, protracting, differring, and dallying, being slow in hearing, beleeving, repenting, and obeying.

What and if I say those three sorts of sottish and seduced soules before mentioned suffer themselves to be sinfully stupified, and satanically surprised. Yet let all those who have any well-wishes unto their own soules. And all us who are the servants, and souldiours of our Lord, and Master, King, and Captaine Christ Iesus.

First, Learne to discern and distinguish betwixt

1. That hope, whose Author, *Rom. 15. 13.* Now the God of hope, &c. and Object, *1 Tim. 6. 17.* but in the living God: is God, and his precious promises. And that whose author is Satan, and Object men, *Isa. 20. 5.* They shall be affraid and ashamed of Ethiopia their expectation. Vncertaine riches, *1 Tim. 6. 17.* Charge them that be rich—not to trust in uncertaine riches, &c. Or such like deceitfull props of reede.

2. That hope, whose ground and substance is faith, *Heb. 11. 1.* And that whose basis and foundation is only humour & imagination, or the sight, and sense of their present prosperity.

3. That hope, which is reall, right, and religious. And that, which is reachlesse, ruinous, and reprobate.

1. The one relying on Gods promises, although they seeme unlikely, *Rom. 4. 18.* Who against hope beleaved in hope, that he, &c.

The other falling, yea falling, when the limber and brittle props and pillars of humane support (wherewith it's borne up) reele, shrinke, and faint.

2. The one being diligent and industrious in the use of sanctified meanes: The other slacke and sluggish in the meanes, hoping for happinesse without holinesse, glory without grace, salvation without sanctification. Boasting and bragging of heaven, wholly omitting, or at best sleighting, and securely neglecting the way directly tending thither.

Secondly, And labour to get and hold fast that hope, which is 1 a Scripture hope, *Rom. 15. 4.* That we through patience, and comfort of the Scriptures might have hope. Frame and fashion our lives according to the guidance and direction therefore of sacred Scripture; for they who lie and live in sin against Scripture can have no good hope.

2. That hope, wherof we have sound and sufficient evidence, *Heb. 11. 1.* for which we can give good reason, *1 Pet. 3. 15.* least we be like bankerout braving braggards, who boast of Lordships, lands, and livings, not having any evidence to shew for the same.

3. That hope, which is fruitfull, and effectually, working in the heart



1. Joy unspeakable and glorious from the sense of heavenly blessings present, and hope of full blessedness to come; joy during, and long lasting, stirring up to the praises of God, in whom the Saints do joy, *Rom. 5. 12. 12. 13. 13.*

2. Desire instant and insatiable to be delivered from the bondage of corruption into the glorious liberty of the sonnes of God, *Rom. 8. 19, 20.* Or to be partakers of its hope, *1 Cor. 9. 10.*

3. Piety, and purity, purging and purifying the owner and possessor thereof, *1 Job. 3. 3.*

4. And that hope, which hath Gods image and superscription characterd and ingraven on it.

1. It being a lively hope, or an unmoveable and certaine expectation of Gods promises, *1 Pet. 1. 3.*

2. It being a patient hope, or a quiet and settled waiting for helpe and happiness from God with courage and patience, *Rom. 8. 25. 1 Thess. 1. 3.*

3. It being a blessed hope, *Tit. 2. 13.*

4. It being a sure and stedfast hope, *Heb. 6. 19.*

First, This sound and substantiall hope procured and obtained

1. By knowledge of God apprehending his mercy, *Psal. 10. And they that know thy Name will put their trust in thee.*

2. By humbling our soules within us, *Lam. 3. 20, 21. My soule is humbled in me, this I recall to mind, therefore have I hope.*

3. By dreading and reverencing the Lord Iehovah, *Psal. 115. 11. Ye that feare the Lord trust in the Lord, &c.*

4. By shunning evill, and doing good, purifying our selves as he is pure, *1 Jobn 3. 3.* The hope of the wicked perishing, *Prov. 11. 7.*

Secondly, This hope warranted and supported, as by so many props and pillars.

1. By the unalterable Word of the unchangeable Iehovah, *Rom. 15. 4.*

2. By the sacred solemn oath of our good and gracious God, *Heb. 6. 18, 19.*

3. By the legacy of Christ, bequeathing his to his Father, desiring

desiring him, who promised to grant whatsoever he should aske, to keepe his Saints, that they might be where he is, *Iohn 17.*

4. By the invaluable blood of the immaculate Lambe Christ Iesus, by which the promises of God are sealed and subscribed, *Heb. 10. 19, 20.*

Thirdly, This hope thus procured, and preserved, 1. Keeping us from, and comforting us against all unkindly feares, and dreadfull desperation.

2. This defending us against, and delivering us from backsliding, apostasie, enabling us to expect and wait for; though we have not presently the thing promised, assuring us heires, that though we be not now esteemed, yet time will come when we shalbe some body.

3. This resting and remaining with us, strengthening, and supporting us when other graces seeme to sinke and forsake us; this (like the fishers corke) swimming aloft when other vertues are hidden, and almost over-whelmed; so that were it not for hope, the heart would oft breake: agreeable to that saying of *David, Psal. 27. 13. I had fainted unlesse I had believed to see the goodnesse of the Lord in the land of the living,* this (like an old mans staffe) sustaining us.

4. This being our anchor whereunto we may safely trust, though afflictions and temptations like stormes be raised against us, *Heb. 6. 19. Which hope we have as an anchor of the soule, both sure and stedfast.*

5. And this being a maine part of the armour of our salvation, with which head-piece all Gods Saints are and have been armed. We must warre likewise continually, but in hope of victory? What shall move us to indure all troubles? The hope of salvation. This made patient *Paul*, the pious Professours; magnanimous Martyrs, constant Confessours not to be daunted with, nor dread the utmost hellish rage of barbarous and bloody persecutours: And this is as necessary for us; for whatsoever we are, we are but in hope; which is our centre, and takes up our possession of things to come. If we have all the members of our body armed, and our-heads unarmed,

unarmed, one blow may kill us. This hope is our helmet,  
*1 Thess. 5. 8.* Take therefore this helmet of salvation, hope.

## S E C T. 7.

*The Christian souldiers sword.*

*Their sword, its dignity, diverse erroneous opinions about it,  
 and our duty concerning the same.*

**T**HE sixt and last piece of our armour followeth: *And the sword of the Spirit, which is the Word of God*; so called, *Psal. 45. 3* Gird thy sword upon thy thigh; which phrase is taken from the custome and manner of Kings, Captaines, and Souldiers; and sheweth the meanes of advancing Christ his gracious and Spirituall Kingdome, to be the Miniltery of his Word, this Spirituall Sword: As if the Prophet should say: Give thy Word unto thy Ministers, powre thy grace into their hearts and lips; store them with gifts Ministeriall, and stirre them up to use the same: Send forth and set up a standing preaching, and powerfull Ministry. *Hebr. 4. 12.* For the Word of God is quicke, and powerfull, and sharper than any two edged sword. *Rev. 1. 16.* Out of his mouth went a sharpe two edged sword. With this Sword our Captaine and Commander Christ Iesus did defend himselfe against the Divels darts, and by it he drave away the tempter, *Mat. 4. 4, 10.* With this Sword he confronted and confounded his foes, *Matth. 22.* and defended himselfe against their conflict, *Matth. 12.* With this sword *Apollos* conquered, convincing the Iewes, and that publikely, shewing by the Scriptures, *Acts 18. 24, 28.*

1. This weapon will defend, and maintaine that crowned Emperesse of all heavenly graces that dwell in a sanctified soule, and that truly victorious, and invincibly triumphant Conquerour Faith; against infidelity the mother, root, and fountaine of other sinnes, the greatest, most dangerous, and damnable of all other sinnes, *Iohn 16. 9.* the principall law of the kingdome of darknesse, which the subtil serpent endeavours



vours to make reigne most in the lives of men.

2. This will maintaine and defend Hope that comfortable assurer, effectuell expecter, and affable applier of Gods precious promises and comfortable consolations to come; that sure and stedfast anchor, stay and staffe of the soule, strengthening and supporting the same, making it inexpugnable and unshaken in the most furious incursions of the raging waves, stormes, and billowes of worldly troubles, pressures, persecutions, and reproachfull oppositions: against death, the prince of terrors, the end and summe of feared evils: against the gates of hell, the power of darkenesse, and the Divels fiercest and fieriest darts; and against dreadfull desperation, the highest degree in every kind of distresse; the greatest opposite to saving faith, making all Gods promises false and fained; the mother and fosterer of tumults, terrours, <sup>a</sup> and perplexing anxieties, the <sup>b</sup> worst of sinnes, than which nothing is <sup>c</sup> worse, it putting man into a hell upon earth, wherein he must abide torments beyond all compasse of conceipt, or expression of tongue.

3. This will protect and preserve Truth, the glory and crowne of Religion (which the more true, the more excellent) invincible truth, which cannot be <sup>d</sup> overcome, neither is daunted with the many multitudes of enemies. Against heresie, which (viper-like) gnawes and eats out the bowels of the Church; which (Scorpion-like) deceitfully poysoneth, which (as a canker) is most hurtfull, and (as tares) corrupts good seed.

Against errors, which are dangerous and damnable, *Psal.* 95. 10. *Mat.* 23. 39.

Against doctrines of men, or such doctrines which have none other than men for their authors, *Col.* 3. 22.

Against the doctrine of Divels, or such which come from the Divell, and keep men (embracing and receiving the same) fast in his snares and fetters, *1 Tim.* 4. 1.

Against the unfavoury, sowre, contagious, corrupt doctrine of false teachers, or their lying leaven polluting the sweetnesse of heavenly doctrine by their glosses, *Mat.* 16.

Against

<sup>a</sup> Chrys. Hom. 16. in 6 Mat. 6.

<sup>b</sup> Hom. 88. in Mat. 27.

<sup>c</sup> Ser. de pen. 7.

<sup>d</sup> Chrys. cont. Gent. Tom. 5.

<sup>2</sup> Tim. 2. 17.

Against those deceitfull doctrines of *Balaam*, *Rev.* 2. 14. damnable heresies, *1 Pet.* 2. 1. those lies in hypocrisie, *1 Tim.* 4. 2. those perverte things drawing men from the way of truth, *Acts* 20. 29. And all other things which ought not to be taught, *Tit.* 1. 11. Wherefore (saith *S. Peter*) I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and be established in the present truth. And *S. Chrysostome* saith excellently to this purpose: *When you see the abomination of desolation, Matth.* 24. 15. that is, *When you see wicked heresie which is the band of Antichrist stand in the holy places of the Church; let them betake themselves to the mountaines, that is, to the Scriptures; the Mountaines are the writings of the Apostles and Prophets. And why to the Scriptures? Because in that time from which heresie hath overcome those Churches, there can be no other prooffe of true Christianity, nor any other refuge of Christians, desirous to know the truth of faith, save onely the divine Scriptures.*

*Hom.* 49. in  
*Mat.* 24. Tom. 2.

4. This will maintaine Christ the Prince of peace, *Isa.* 9. 6. The foundation of the Church, *1 Pet.* 2. 4. The Angell of Gods presence, *Isa.* 63. 9. And of the covenant, *Mat.* 3. 1. The consolation and glory of Israel, the salvation of God, the anointed of the Lord, and the light of the Gentiles, *Luke* 2. 23. 36. 30. 32. The branch of the Lord, *Isa.* 11. 1. And of righteousness, *Ier.* 33. 15. The soule-refreshing, and strongly sustaining rocke, *1 Cor.* 10. 4. the Head and Captaine of the Church, *Rev.* 12. 7. The Lord of life and glory, *Acts* 3. 15. The King immortall, *1 Tim.* 1. 17. The worlds judge, *2 Tim.* 4. 1. The Sonne of God, *Mat.* 3. 17. And God himselte.

Against Antichrist that king of pride, *Rev.* 9. 21. who exalts himselte above all that is called God, as Kings, Emperours, and Angels, *2 Thess.* 2. That man of sinne and sonne of perdition, *2 Thess.* 2. That slye and subtile adversary of Christ in sheepes clothing, *Matth.* 7. 15. having hornes like a Lambe, speaking like a Dragon, *Rev.* 13. 11. Holding a cup outwardly glittering full of abominations, *Rev.* 17. 5. Speaking lies in hypocrisie, *1 Tim.* 4. 1. Calling himselte servant of servants, yet claiming superiority and soveraignty over all Kings and Emperours.

Emperours. Being Christs vicar by profession; but his killer, crucifier, murtherer, and robber by practice.

5. This will defend God, the holy One of Israel, *Psal. 71. 22.* The mighty God of Jacob, wonderfull in counsell, excellent in works, and faithfull, *Deut. 7. 9, 10.* The Ruler of the whole earth, *Zach. 4. 14.* and world, *Mic. 4. 13.* The living God, *Deut. 3. 26.* The revealer of secrets, the Lord God of the spirits of all flesh, *Num. 27. 16.* The strong Redeemer, *Ier. 50. 34.* The great and mighty, whose name is the Lord, *Ier. 32. 18.* The living and true God, *1 Thef. 1. 9.* And his workes which are great, *Psal. 101. 3.* and wonderfull, *Psal. 8. Rom. 11. 33.*

Against man, who although hee is vaine, yea vanity, yet lesse than vanity, dares beleh, and breathe out blasphemies against the Lord; like those, *Mal. 3.* whose mouthes were open against the Lord, to grieve, vex, and wearie him, Verse 13. speaking with a stiffe neck, proudly, presumptuously, insolently, and blasphemously. Excusing and justifying the same sawcy and sinfull speeches, Ver. 13. Charging God with injustice in neglecting the righteous, and caring for the wicked, Vers. 14, 15. Pleading merit, boasting of their owne righteousness, Ver. 14. Grudging, murmuring, and complaining of Gods dealing with them, Ver. 14. Counting them blessed, whom God judgeth accursed: like hard-hearted *Pharaoh*, *Exod. 5. 2.* *Who is the Lord, I know not, I will not, &c.*

Like railing *Rabshakeb*, reproching, blaspheming, and exalting their voice against the Lord, *Isa. 37. 23.*

Like those profane Belials, *Iob 21. 15.* saying, *What is the Almighty that we should serve him? and what profit should we have if we pray unto him?*

Like those corrupt cavillers, who dare dispute against Gods just and righteous proceedings, *Rom. 11. 20.*

Like that seven-headed and ten-horned beast, which speaks great things and blasphemies, *Rev. 13. 5.*

Or any other wayes speake against the God of heaven, either detracting from God that which of due belongs unto him:



him : ascribing that to him which befeemes him not : or any wayes abusing his sacred names in their chafing, cholerick, fuming distempers, or the like.

1. Further ; this keene and piercing sword will cut, and kill the power and puissance of sinne ; that deceitfull deluder and malicious murderer of mankind, *Rom. 11. 7. Sin—deceiued—flew me* : that terrible tormenting tyrant rigorously requiting the fealty and fidelity of its most faithfull followers and dutifull observants with death and damnation, *Rom. 6. 23.* That powerfull and forcible body of death, which makes even the best men cry out, *O wretched man that I am, who shall deliver me, Rom. 7. 24.*

Witnesse *David's* practice, hiding the Word in his heart, that he might not sinne, *Psal. 119. 11.*

Witnesse *S. Paul's* exhortation to heare the Word of God to day, least any of us be hardened through the deceiptfulnesse of sinne, *Heb. 3. 7, 13.*

2. This warlike weapon will resist and repell the implacable importunity of Satan that subtile Serpent, *Mat. 4. 4. 7. 10. 1 Ioh. 2. 14.*

3. This rod of Gods mouth, and breath of his lips will counterminne and confound, batter and beat downe the Devils kingdome, *Isa. 11. 4. 2 Thess. 2. 8.*

4. This piercing powerfull axe is sharpe, and serviceable to vex and kill, to oppugne and overthrow the tyranny of the flesh, *Luke 3. 9.*

5. This will repulse and bring to ruine, confront and conquer the deluding deceipts, bewitching baits, enchanting in-  
ticements, inveigling insnarements, as also the railings, reproches, perplexities, persecutions, and the bitterest blasts of the cunning and cruell world ; assuring us

That whosoever will be a friend of the world, is the enemy of God, *Iam. 4. 4.*

That if any man love the world, the love of the Father is not in him, *1 Ioh. 2. 15.*

That the world is crucified to the Saints, they to it, *Gal. 6. 14.*

And

And as for the sufferings of this present world, that they are not worthy to be compared with the glory that shall be revealed in us, *Rom. 8. 18.*

6. This will frustrate and enfeeble mens inventions, making the man of God wiser than his enemies, *Psal. 119. 98.* So that they are not able to resist the wisdom and spirit by which he speaks, *Acts 6. 10.*

1. For this is the hand and arme of the omnipotent Iehovah, *Isa. 49. 2. 53. 1, 2,*

2. This is the rod of his power, *Psal. 110. 2.* sustaining us against the Divels violence, and forcing him to flee.

3. This is his rod and staffe, *Psal. 23. 4. Thy rod and thy staffe.* Namely,

His chastising rod, wherewith he doth correct, and rule his children as a Father, or a Schoole-master his schollers.

His revenging rod of iron, to bruise and breake in peeces, kill and destroy the stubborne and rebellious.

4. This is his staffe to shield, safeguard, and defend his sheepe and servants; to keepe and beare off the bitter blowes and buffetings of their spirituall enemies, dogs, and Divels: And to support and uphold their weake soules and hearts.

5. This is his axe, *Luke 3. 9.* Which pierceth, pareth, killeth, and cutteth downe men of Belial like rotten and barren trees, and tormenteth them before their time, *Revelation 11. 10.* Which fitteth and fashioneth every stone in the spirituall building for his proper place; Which cutteth, and pareth off the corruption of the soule and conscience.

6. This is a hammer, breaking the rockes in peeces, *Ier. 23. 29.* namely, the stony hardnesse of our hearts, and bruising them as it were to powder, that they may become soft, humble, and contrite.

7. This is fire, *Ier. 23. 29.* To purge out the filthy drosse of mans corrupt nature; To heat his cold heart with love and zeale: To thaw his frozen affections: To guide and enlighten his dark and blind mind: to warme and comfort his sorrow-  
full

full spirit: to consolidate and bind his broken heart.

8. This is a shaft and arrow in the heart of the Kings, that is, Christs enemies, flying and going swiftly, wounding and killing as farre off.

9. This is light to drive away darknesse, to cleanse the mind, understanding, and judgement, 2 *Per.* 1. 19.

10. This is a sacrificing knife, to cut the throat of finnes and corruptions, *Rom.* 15. 16.

11. What and if those barbarous and bloody soule-murderers, those horrible and hideous homicides the Papists deale impiouſly and unjuſtly with their people, depriving them (Philistine-like, 1 *Sam.* 13. 19.) of this weapon wherewith they should defend themselves, and offend their enemies; robbing them of this forcible, prevailing, sharpe, two-edged sword, and giving them in lieu thereof a weake and woodden sword of mens traditions, and humane inventions, and the pawltrie painted leaden weapons of unholy water, dirty reliques, graines, and *agnus Dei* wholly unavaileable: Conspiring with the Divell himſelfe to hinder people of ſafety and ſalvation; and to croſſe and contradict the Lord himſelfe? For he ſaith, *Take the ſword of the Spirit*: they ſay, no.

*For the Scriptures are dangerous.* True, to discover and diſſipate the maſſie miſts of the damnable darkneſſe of Popiſh peſtiferous ſuperſtitions.

*Object. 1.  
Anſw.*

*For Heretiques alledge Scripture.* True, for themſelves; and other heretiques alledge the letter of the Scripture, yet miſſe of the Word of God, becauſe of the ſente and meaning.

*Object. 2.  
Anſw. 1.*

But what and if the Word of God is many and diſverſe wayes abuſed, being miſtaken maliciously; miſalledged wittingly by purpoſely omitting, or adding ſomething to alter the ſenſe and meaning, or overthrow the drift and purpoſe of the Holy Ghoſt: or miſapplied purpoſely, namely, to corrupt the mind or heart, to prove untruth or errour, to perſwade to ſin, or to ſome other evill end or uſe: ſhall the abuſe of Scripture take away the right uſe thereof? God forbid. We all uſe fire; though ſome maliciously, others negligently waſt therewith, and conſume many excellent and deſireable things. We may  
I lawfully



lawfully and comfortably enjoy our meats and drinks, though gluttons and drunkards sinfully and shamefully misuse them. The honest traveller doth so much the more fence and furnish himselfe with a sword, because theeves and robbers doe the same. The abusing of Gods ordinances by lewd and wicked men should not occasion the pious and godly man to refuse them, dislike, or lesse to love them. And Christ Iesus alledged Scripture, although the Divell did the same.

2. What though many fleeing *Ishmaels* scorne and scoffe at that knowledge which others have in Gods Word, and at those who carie the Scripture to the Church, to get and increase the same; terming them in reproach Bible-bearers.

3. What though some through covetousnesse will not help forward: some through worldlines will not attend unto: some through negligence will not frequent: some through blindness will not esteem the continuall and ordinary, the constant and conscionable preaching of the Word: and so neglecting to gird the sword about them, are guilty of their owne destruction: adventuring to go naked and weaponlesse without this sword, amidst so many and such violent enemies.

Yet let us who are the souldiers of Christ Iesus,

1. *Not onely* have Bibles to lie in our houses, and to carie to the Church: For, what good doth a sword hanging on the wals to the souldier in the field?

2. *Not onely* read the Scriptures, regardlesse of the sense: For what advantageth a sword, if we cannot unsheath it out of the Scabbard?

3. *Not onely* search for the true sense of sacred writ to maintaine discourse, confute gaine-sayers, to determine differences, not caring to have sin thereby mortified, and our selves edified in the faith: for what will it availe a souldier to have a sword onely to flourish?

*But also.*

1. Let us Ministers, who are, or ought to be the chariots and horsemen of Israel with *Apollas*, *Acts* 18. 24. be mighty in the Scriptures: that so we may not onely teach sound and saving doctrine, instruct, and encourage in good manners: But also  
refuse

refute and refell errors and heresies, kill, and cut downe sin and Satan; yea depresse and destroy whatsoever makes against Christ, or his glorious Gospel.

2. Let us all dearly-beloved, fellow-Christian souldiers, desire, and delight in no book so much as in Gods Word, let us run and resort duly and daily to the absolute armory of the Scripture, to furnish our selves thence against all our enemies execrable enterprises, and excursions.

1. Let us be well acquainted with, and versed in the Scripture, that so we may have it in continuall readinesse against the exasperate assaults of Satan.

2. Let us be able to judge and discern, as of the Divels terrible temptations, so of the severall sorts of remedies or replies out of Gods Word.

3. Let us be apt and able to convict and convince any, yea all frivolous or furious gainsaying contradictors, as well by undeniable testimonies, as by venerable examples.

4. Let us fortifie and furnish our selves so with the Word of God,

1. That our darke and blinded understandings may be enlightened with this light to our feet, and lanthorne to our paths, *Psal. 119. 105.* We taking heed to it, as to a light that shineth in a dark place, untill the day dawn, and the day-starre arise in our hearts, *2 Pet. 1. 19.* and delighted in the saving knowledge thereof more than in gold, yea than in fine gold, *Psal. 119. 127.* more than in hony and the hony-combe, *Psal. 119. 10.*

2. That our wandring and erroneous judgements may be settled and established in the true way how to attaine eternall salvation by this Word of truth, *Ioh. 17. 17. Col. 1. 5.*

3. That our consciences misled may be convinced; erring may be conducted; drooping may be comforted; and tormenting may be quieted thereby.

4. That our stubborn wils and rebellious affections exalting themselves against the knowledge of God, and obedience of Christ, may be subdued, pulled downe, and brought into subjection thereto, *2 Cor. 10. 5.*

5. That our cold, frozen, luke-warme, and dead hearts

may be warmed, heated, inflamed, and enlightened with, and made insatiable thereof.

6. That our minds may be satisfied, and content therewith more than with treasure, *Psal. 119. 97.* more than with thousands of gold and silver, *Ver. 72.*

7. That our precious faith, *2 Pet. 1. 1.* being much more precious than gold, *1 Pet. 1. 7.* may be quickened and nourished, strengthened and increased, *1 Pet. 2. 2.* this oft bringing to our remembrance Gods precious promises, and frequently renewing the offer of them.

8. That our loose and licentious lives, wandring out of the way of Gods commandements, may be reformed, rectified, and amended, *Psal. 119. 9.*

9. And that we may be inabled to vanquish and overcome temptations, strengthening our selves against sinne by hiding this Word in our hearts, *Psal. 119. 11.* and overcoming the wicked one by this Word abiding in us, *1 Iob. 2. 14.*

1. This being a warlike rod and staffe, *Psal. 23. 4. Mica 6. 9. 7. 14.* in regard of its sharpnesse, strength, streightnesse, and warlike use. To stay and support us against the force and violence of the Divell. To beat, buffet, and put to flight Satan. To correct and cure our soules being delinquent.

2. This being a sharpe and piercing, keen and cutting axe, *Luke 3. 9.* To fit and fashion stones for the Lords building: to vexe, kill, and torment gaine-sayers: to pare and cut off the corruption of the soule and conscience.

3. This being the sword of the Spirit, whereby the wicked are subdued, whereby our selves are defended, and Satan put to flight.

*Object.*  
*Answ.*

Say not, beloved brethren, you are not Schollers, not Preachers; therefore you will not gird this sword about you; nor weare this weapon upon you: For, although you are not learned Lawyers, yet will you with all sedulity and diligence get and gather sufficient skill to compasse and keep your lands, livings, and inheritance.

Although you are not professed fencers, captaines, or chiefe commanders, yet will you guard and fortifie your selves with swords



swords of prooffe, to safeguard, and preserve your lives and goods from theeves and murderers. And therefore although you are not Preachers by profession; yet see that you get sufficient skill in the Word of God, that may not onely deck and garnish, but also defend and guard your peerelesse and precious soules.

This being an excellent meanes to purge and purifie

Motive 1.

1. Religion, of errors, heresies, prophaneffe and hypocrisie.

2. Zeale, of ignorance, passion, and selfe-love: tempering it with charity and discretion; causing it not to seeke its owne, but Gods glory.

3. Profession of Christ, and Christianity, of righteousness, and holines, which is a necessary fruit of faith, *Pf. 116. 10. Rom. 10. 9, 10. Isa. 44. 5.* a thing not to be ashamed of, *Rom. 1. 16.* tending to Gods glory, *Mat. 5. 16. 1 Pet. 2. 12.* Causing others to give thanks for us to God, *2 Cor. 9. 11, 12.* And some to tread in the same steps, *1 Thess. 1. 6, 7.* Having a rich promise to be owned and acknowledged in the number of Gods elect before his Father which is in heaven, *Mat. 10. 32.*

1. Of faint-hearted pusillanimity; this assuring us of the truth of those cutting condemnations, *Mar. 8. 38. Of him shall be ashamed. Luke 9. 26. Rev. 21. 8. The fearefull, &c.*

2. Of vicious prophaneffe, this certifying all forgetters of God, and contemners of Gods worship, who professe that they know God, but in workes deny him, being abominable, disobedient, and to every good worke reprobate, *Tit. 1. 16.* Who have a forme of godlinesse, but deny the power thereof, *2 Tim. 3. 5.* And who take Gods covenant in their mouthes, yet hating to be reformed; that God will reprove them; set these things in order before their eyes; teare them in peeces, and none shall deliver them, *Psal. 50. 17, 22.*

3. Of vaine-glorious Pharisaisme, that forbidden fruit, *Gal. 5. 26.* that fruitlesse some, and brittle blazing bubble, which Christ, *Iob. 8. 50. 54.* and the best Christians disesteemed, *Acts 10. 25. 14. 14. Rev. 19. 10.* and for which vaine-glorious persons have severely smarted; Witnesse *Nebuchadnezzar* turned into a beast, *Dan. 4. 30, 31.* and *Herod* buried in a moment in

the contemptible intrals of base vermine, *Acts 12.23*. This affuring us, that we have nothing in us whereof to glory, *1 Cor. 4.7. Job. 15.5*. That boasting braggards lose their reward with God, *Mat. 6.1,2*. whereas secrecie and sincerity procure acceptance with God, and open reward, *Verf. 4*.

4. Weldoing, or the doing of good workes of all sorts, to God and man, even the whole practice of godlinesse, particularly, liberal distributing, and mercifull communicating to needy Christians and painefull Preachers of wearisomnesse, namely, of carelesnesse, slacknesse, and fainting, *Gal. 6.9*. This Word of truth telling us, that *in due season we shall reap if we faint not*.

5. And suffering of afflictions (of which we must all look to partake, since the way to salvation is through suffering, the way to pleasure is through paine, the way to happinesse is through misery, the way to comfort is through griefe, the way to gaine is through losse, the way to honour is through dishonour, the way to exaltation is through humiliation, the way to life is through death; or in a Word, the way to the crown is the crosse, *Acts 14.22*.) of impatience, grudging, fearfulnessse and fainting. This perswading us,

1. That though we are in danger and distresse, yet we have a Father omnipotent, almighty, able to rescue and deliver us. Though we are in misery, our Father is a God of mercies, and of all comforts, who doth not only comfort each of his faithful afflicted children; but also in each of their troubles and afflictions, *2 Cor. 1.2,3. 10.14. 17,18*. Yea giving the greatest courage to the greatest conflict, the greatest comfort to the greatest crosse. So that when *Ioshua* is to encounter with those many magnanimous gyants, and gyant-like nations, an Angell of the Lord appeared to him with his sword drawne in his hand, as a Captaine of the host of the Lord, *Ios. 5.13,14*. when *Elisba* and his servant were besieged in *Dothan*, the mountaine was full of horses & chariots of fire round about *Elisba*, *2 Kin. 6.16*. when the Church was in the bottome, Christ Iesus is present with them, not only as an idle spectator, or looker on; but as a valiant, couragious, and powerfull Captaine prepared to revenge the wrongs done to his Church, *Zac. 1.8*. When Christ was in his  
agony,

agony, there appeared an Angell from heaven strengthening him, *Luk. 22. 43.* When *S. Paul* was in that dreadfull danger on the deep, that all hope that they should be saved was taken away, the Angell of the Lord stood by him, saying, feare not *Paul*, God hath given thee all that faile with thee, *AB. 27. 20, 23, 24.* and when in Asia he was pressed out of measure, above strength, insomuch that he despaired even of life, the Lord did then deliver him from so great a death, *2 Cor. 1. 8, 9.*

2. That the sufferings of the faithfull are counted and called Christs sufferings, *2 Cor. 1. 5.* not onely because they suffer for his sake, cause, truth, and Gospel, *Phil. 1. 29. 1 Pet. 4. 13.* but also because Christ suffereth in them, *AB. 9. 4. Mat. 25. 40.* And therefore as the conditior of perlecuteurs of the Saints is wo- full, because they persecute Christ in Christians: so, great is the credit and comfort of the Saints, suffering in such a cause, where Christ Iesus the Sonne of God doth suffer with them.

3. That the sufferings and afflictions of Gods people are profitable and commodious:

1. To themselves, God chastising them to win them to re- pentance: to try them whether they will beare his loving cor- rection, and indure his service unto bloud for his sake, *Gen. 22. 1, 2.* To make them triumph over Satan in their obedience, *Iob 8.* Faith, the more it is sifted the cleaner it is, the more it is cut, the more it groweth; the more it is troden, the thicker it comes up. To separate them from the wicked; therefore they are called a fan, a flayle, and fire to winnow, sift, and sever: to conforme them to Christ, and to draw them neare to himselfe.

2. To others, *AB. 8. 4. 2 Cor. 1. 6.* So that all constant Chri- tians which have gone before us in suffering afflictions, they are witnesses to us, and give testimony to Gods Word, that it is true, and that his promises are faithfull, *Heb. 12. 1.* They com- fort, confirm, and encourage us to be constant in the profession of the truth; we being acquainted with their examples, may therby receive, as from a cloud, refreshings for the heat of per- secutions, *Heb. 12. 1.* there being no triall, trouble, affliction, or persecution so great, but the Scripture affordeth some example or other, as a cloud to qualifie and coole the same. And therefore

*Rom. 8. 25.*  
*2 Tim. 3. 12.*



we shew our selves white-livered, and faint-hearted souldiers if we dare not follow but flee away, or stand at a stay; since the ice is broken, and the way troden by others.

4. This calling upon us to looke upon our arch-guide Christ Iesus (not his picture, but his practise or example, his precept or word, his spirit, promise, and providence, who is not onely our Commander, but Coadjutour: Our patterne, but also partner: our forerunner, but also finisher) *Heb. 13. 2.* who for the joy that was set before him endured the Crosse, despised the shame, and endured such contradictions of sinners against himself. Somtimes without replying, somtimes without rebuking, alwaies without revenging, or resisting, without cursing or blaspheming, without fainting or falling away.

This Word of God calls upon us to looke upon Christ, to fasten our eyes continually upon him, that we remembering his doctrine, doings, and death may not sin, nor feare, nor faint, nor fall away in troubles. It being a great encouragement to souldiers to see and behold their Captaine to march valiantly before them: to passengers over the sea to have a good Pilot: travellers by land to have a good guide. Such a one, nay farre more excellent is Christ to Christians: for as the examples of the godly in former ages have great force to incourage us which come after to beare the Crosse patiently, and to abide constantly. So Christs example hath much more force then all others if all were one: for that hee is not onely set forth as a patterne to follow, as a marke to shoote at, but also as the beginner, furtherer, and finisher of our faith, our fight, and combate. The meditation of whose patience, and perseverance under the crosse armeth us to comfort and confirme us against Apostasie, feare, fainting, and falling away.

*Meditative 2.*

This being a curing corrosive to heale the common corruption in mans nature, whereby Gods judgements executed upon others (as now extant, and extended unto the poore by scarcity and famine.)

1. Are fondly mistaken; namely, when they are thought to be for sin onely; When they are thought to befall impenitent.

rent sinners onely ; When they are thought to be for great and grievous sins onely ; When they are thought to bee greater then the offences, or sins punished.

2. Or foolishly misapplied ; namely, When they are applied onely to the offendours, or parties punished ; When they are chiefly applied to others, and not to our selves ; When others are thereby condemned for their outward condition, whereas they should rather bee commended for their carriage ; When thereby wee our selves are justified.

3. Or wickedly abused ; namely, When they are not at all observed, *Psalme 10. 5.* When they are lightly regarded, *Exodus 8. 9, 10.* When they are soone forgotten, *Psalme 106. 13. 21, 22.* When men are not humbled at the sight of them, *Dan. 5. 21.* When they doe not glorifie God for them, *Dan. 5. 23.* Wee being enabled by this rightly to use them, which wee doe, When wee marke and observe them, *Psalme 46. 8. 9.* When wee moderate upon them, *Psalme 111. 2.* When wee continually remember them ; When we reverently regard them ; When wee are humbled at the sight of them, and when we glorifie God for them.

3. This being available to discern and destroy The hardning deceitfullnesse of sin, *Heb. 3. 13.* The pestiferous poyson of errours, *1 Tim. 6. 3.* The wilie subtilties of Sathan, *Rev. 2. 24.* And the contagious corruptions of our hearts.

4. This being the two-edged sword of the spirit to defend, justifie and maintaine every good thing, when it is opposed against, and to disprove and repell every evill thing to which wee are tempted. To cut our selves with repentance, killing our corruptions, and kill the enemies of our salvation.

## SECT. 8.

*Their armour wholly applied to the present occasion,  
the pinching dearth.*

**T**His, O you Christian souldiours, is your warlike Christian furniture, with this you must be so armed and apparelled, that with it you must wake, and sleepe, eate and drinke, laugh and lament, rest and labour, live and die. You must not onely make an experiment, and take an assay, whether you can goe with this; but you must be so expert, and acquainted with the severall pieces of this impregnable armour of God, and so skillfull to use them at all occasions, and so readily fortified and furnished, that your enemies may not by any suddaine surprisall supplant you, nor by any extemporary skirmishing excursions repulse you, nor by any violent encounter vanquish you.

Since warlike weapons, skill, and dexterity to handle and manage the same to divert, or vanquish the violent, and tempestuous assaults of austere, and active, fierce and formidable foes are then of greatest value, and utility when the enemies encounters are most effectuell.

And since it is the good will and pleasure of our King, and Captaine to make an experiment and proove of us all by this scarcity and scantnesse, for such as we are upon triall, such we are in truth; the combate differenceth the couragious from the cowards, the furnace droesse from gold, the touchstone pure mettals from counterfet.

You rich men of the world are now tempted to despise and oppresse your poore brethren, *James 2.6.* to tread upon the poore, *Amos 5.11.* To swallow up the needie of the land, to make the poore of the land to faile,—making the Ephra small and Shekell great, and falsifying the ballances by deccit, to buy the poore for silver, and the needie for a paire of shooes, *Am. 8 4, 5, 6.* To shut up bowels of compassion and to hide your selves from your owne flesh, *Isa. 58.7.*

Quit



Quit your selves therefore like men, furnish and fortifie your selves with this furniture, that you bee not foyled.  
For

1. Whence is it that many of your ranke and quality Crocodile-like, seemingly compassionate their brethrens distresses with alas, alas the prices of corne are too great, and yet cruelly gnaw and devoure them by enhauncing the price? Surely the want of the girdle of truth occasioneth men to congregate and confuene, when they seeme to condole with, and compassionate others.

2. Whence is it that many taking advantage of the extremities of the times use their utmost abilities, and bend their forces by ingrossing of corne to make greater the price, that they may enrich themselves in the ruines of others, and so manifest themselves to be, in the judgement of that reverend man of God Mr. Perkins, as bad as the vilest rascals that be in the land, murderers, theeves, cursed Idolaters, very Atheists, and starke rebels unto God? Surely from the want of the breast-plate of righteousness.

Consider a fearefull example in a dearth, in the dayes of Henry the 3. when many dyed with hunger; *the rich were so moved with covetousnesse, that they would not relieve them, amongst whom Walter Grey Archbishop of Yorke, had corne five yeares old, yet would give none for Gods sake; but commanded his tenants to take it, to pay so much new corne, who coming to the corne, saw in the sheaves, heads of worms, serpents, and toads, and heard a voice out of the mome, saying, lay no hands on the corne; for the Archbishop and all that be hath is the devils, &c.*

Stowe: pag.  
277.

3. Whence is it that many because their state is not superfluous, and superabundant, as formerly it hath beene, grudge, and grumble against the Lord of heaven and earth, and his righteous dealings? Surely from the not having their feet shod with the preparation of the Gospel of peace.

4. Whence is it that many, contrary to Moses his pious practise, chuse rather the pleasures, and profits of sin for a season, then to suffer a little affliction with the people of God,  
eternally

esteeming the trashie treasures of Egypt the greatest riches? Surely from the want of the shield of faith.

5. Whence is it that many rich men of this world are not rich in good workes, ready to distribute, willing to communicate? Surely from the absence of the helmet hope, which enables to trust in the living God, who giveth us richly all things to enjoy, to doe good, &c. *1 Tim. 6. 17, 18.*

6. And whence is it that many rich men are mercilesse, steeling their iron, and hardening their flinty adamantine hearts against the grievous groaning, and dolefull lamentations of distressed men crying to them for due, and deserved wages, for which they have laboured, and for necessary reliefe, of which they stand in need, and so become like the prophane Pagans, *Rom. 1. 21.* And such who have forsaken the feare of God, *Iob 6. 14.* Thereby manifesting that themselves are such whose religion is vaine, *James 1. 27.* whose prayers are fruitlesse, *Pro 21. 13.* whose love to God is counterfet, *1 Iob. 3. 17.* Whose judgement shall be mercilesse, *James 2. 13.* And whose plagues shall be dreadfull, *Psal. 109. 16.* Surely from the absence of, or ability to manage the sword of the spirit; which weapon, if well used, will kill and cut downe all carnall corruptions. Ascertainning a man

First, That he may not therefore rob, and oppresse others, because some oppresse and wrong him.

Secondly, That he may not therefore sell at unconscionable, and excessive rates, because others doe so, no more (hee thereby favouring, and giving consent to the wickednesse of other men) then he may be drunke with drunkards, or run into all excesse of riot with wicked men.

Thirdly, That he must be mercifull

1. If he will be like unto God, who is the father of mercies, *2 Cor. 1. 3. Luk. 6. 36.*

2. If he will be truly religious, *James 1. 27. Isa. 58. 6. Heb. 13. 16.*

3. If hee would have his other performances prevailing, *Math. 23. 23.*

4. If he desires blessednesse, *Math. 5. 7.*

That

That therefore you may be religious rich men, take unto you this whole armour of God, that so

1. You may not love in word, neither in tongue, but in deed and truth.

2. That so you may not raise your selves by the ruines of others, but rather relieve them.

3. That so you may not mutter and repine at Gods dealing, but blesse God for taking away.

4. That so you may choöse rather to suffer afflictions, with Gods people, then to enjoy the pleasures of sinne for a season.

5. That so you may not trust in uncertaine riches, but in the living God, doing good, being rich in good works, ready to distribute, &c.

6. That so you may put on bowels of compassion, to commiserate the distresses of others, and communicate to their necessities.

Give me leave to acquaint you with an excellent passage, I lately read in Saint *Chrysostome*, and from his example to speake unto you rich men in behalfe of your poore brethren. His words are these with which he begins his Sermon. *I am risen up to day to execute an ambassage which is just, honest, & profitable to you in the behalfe of no other man then of the poore which dwell in this your citty; They have enjoyned me this labour, not by their speech, nor by the consent and advise of their common appointment; but by their lamentable, and grievous looks: for when I hastening to this your assembly did passe through the market place and narrow streets, I did see many lying in the middle of the two-forked waies, some their hands cut off, some blinde, some full of sores, &c. I thought it to be a matter of extreame cruelty, not to declare these things to your charity, especially since I am compelled herunto by a certaine opportunity from those things which have beene spoken. It is convenient to speake of almesdeeds alwaies, since we also alwaies need mercy from the Lord. But it is now more needfull in regard of the great cold; for truly in summer the gentlenes of the time doth much solace the poore, because they are without danger, although they go naked,*  
*when*

*Chrys. in 1 Cor.  
Serm. de Eleem.  
mos. Tom. 4.*



when they are clothed with the sun-beames, and sleepe securely upon the bare pavement, neither do they need so much, shoes, or wine, or such large feeding: they contenting themselves with the fountains of water; and that time of the yeare doth furnish a seldaine table to them of small herbes of little worth, and a little pulse; To which is added another no lesse commodity, for they which build houses, till the earth, and sayle on the sea doe much need their service—. But in winter they are divers waies afflicted, and vexed; hunger doth destroy their bowels within, cold doth consume their flesh without: besides they then neede more food, warmer clothing, beds, something to lie on, shoes, and many other things; and which is most grievous, the time doth not afford worke. Therefore because they need much, and want worke, no man giving to these distressed ones hire, or enjoying them worke, let us at length stretch out our hands to give not onely hire, but almes-deeds, &c.

I should be glad, if the lamentable languishing lookes, if the discomfiting dolourous distresses, if the painefull pinching penury, if the asperate appaling anxieties of our poore people did not paralell those of Antioch; but I feare me they surpass and surmount them. It is needlesse, and superfluous, I suppose, for me to tell you that our pinched, if not pined poore are many, and much multiplied; or that their present prestures are violently vexing if not insufferably, and intollerably: for

1. Not onely are they constrained in regard of other mens hard-heartednesse, want of bowels of compassion, and desire of private personall enrichment (though with the cries and cursings, the ruine and destruction of the oppressed) to part with their commodities at such low and under rates, that they may be said rather to give away, then sell the fruites of their labour.

2. But also that which they buy, they purchase at excessive prices, the scarcity and scantnesse of all sorts of necessary food being so great, so generall, of such timely begining, and of such long continuance, that, I thinke, neither we nor our fathers have scene the like.

3. And that which adds the greatest burden of miseries upon these

Some barley  
that day, *sc.*  
February 25.  
1631. sold for  
6s 2d a strike  
in Ketering  
market.

these miserable, of dolours upon these distressed men is want of worke, and imployment. For although a man could sell at a deare rate and buy at a low price; yet wanting things saleable, and not having money to buy things vendible: he is not at all benefited by these assisting advantages. I thinke it farre better for a poore man to give 5 s for a strike of corne, having worke to get the same: then to have liberty to buy the selfe-same corne for 5 d, not knowing how to procure that 5 d to purchase the same.

Say not, beloved brethren, of your distressed neighbours. *Object. 1.* Give them the law, and whip them; Give them the law, and stock them; until you first give them the law, and relieve them. Our pious and wholesome lawes take order as well for their provision, as punishment. Our sword of justice hath (or ought to have) two edges, one to punish, and correct the criminous, the other to patronize, and defend the distressed. Give them for every oath and curse according to the law, 1 s. Give them for every one who prophaneth the Sabbath by playing, 3 s-4 d: by selling, by travelling, 1 l. according to our religious Statutes. Give them from your ale-houses who keepe not the size, 1 l: for ale-house keepers suffering men to sit tippling long in their houses, 10 s: for every tipler in an ale-house 3 s-4 d &c. for every one who is drunke 5 s. Give the aged and impotent poore competent reliefe. Give the able and working poore labour and imployment, and then give correction to the idle poore, and spare not.

Say not, beloved brethren, they are idle, they are idle (as cruell *Pharaoh* said to the distressed *Israelites*, exacting the tale of bricke, not allowing straw to make them, *Exod. 5.*) and therefore they must not eate. For some are necessarily idle, who are unoccupied because they want worke, as well as others are voluntarily idle, who may worke and will not, ceasing to labour through love of ease, of which latter onely Saint *Paul* speakes, saying, *If any will not (not, doth not) worke, neither should he eate, 2 Thess. 3. 10.* *Object. 2.*

Say not, beloved brethren, you want ability to imploy the one sort, and to relieve the other. For sure it is, if old mens reports *Object. 1.*

reports are true, we have more silver, and gold then our forefathers had; wee fare more deliciously then our forefathers did; and our garments are more costly, and gay then our forefathers were: Spare we therefore some unnecessary superfluities from our selves; that we may be better enabled to communicate to others.

But since their condition is every way so dreadfull, and distressing. If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels, and mercies.

1. Open your eyes, behold, and see the urgent necessities of your brethren: looke upon their pale, and pining countenances, their wan and watry faces; See how many, and what able bodies are necessarily idle, and thereby enforced; some to pilfer, some to begg, and all to languish. Cast a few looks into poore mens houses, many of which I feare are worse provided of necessary comforts for this life, then rich mens swine, yea dogs.

2. Open your eares to heare the bitter bewailing, the dolefull lamentations, sorrowfull sighings of sad and sighing parents, not knowing how or which way to assuage and mitigate the keene and cutting, the rough and asperate hunger of themselves, and their condoling children. Open your eares to heare the grievous groaning, and miserable moanings of pinched, and pining children, complaining, and crying to their afflicted parents in vaine for bread.

3. That by hearing and seeing your brethrens vehement, and urgent extremities, that by taking notice of, and beholding other mens miseries, you may put on bowels of compassion, fellow-feeling and pittie; and demonstrate, or shew your compassionate, mercifull, and pittifull hearts, which alone is not sufficient, by your compassionate, mercifull, and pitifull hand, which is also necessary. That as compassion in God is the cause of comfort towards us; so compassion in us may be the cause of comfort towards distressed Christians.

*Motive 1.*

That so wee may bee free from unmercifullnesse, one quality, badge, and character of mis-beleeving miscreants,  
*Rom. 1. 30.*

2. That



2. That so we may assimilate our selves unto the good and godly man, whose property is to be gracious, and full of compassion, *Psal. 112. 4.* to shew favour, and to lend, *v. 5.* to disperse, and give to the poore, *v. 9.*

3. That so we may be followers of Christ Iesus, who is rich in mercy and ready to comfort, helpe, and succour all that come unto him, call upon him, trust in him, and walke in his waies. Who as he is able, so is he willing to helpe all those that seeke to him for succour: who is full of pittie and compassion towards mankinde in misery, especially towards the elect.

4. That so we may obediently practise those pious precepts of our soveraigne Lord, and loving Saviour, *Luke 6. 36.* *Bee you therefore mercifull as your father also is mercifull,* *Ephes. 4. 32.* *Bee you kinde one to another,* *Colos. 3. 12.* *Put on therefore as the elect of God holy and beloved, bowels of mercies, kindnesse.*

5. That so we may avoid that dolefull, and never enough deplored doome of hard hearted mercilesse men, with whom their Lord is wroth, and will deliver them to the tormentours untill they pay that which they are never able to doe, because they have not compassion on their fellow servants, as God hath had pittie on them, *Mat. 18. 33, 34.* Who shall have judgement without mercy, *Iames 2. 13.* And who shall one day heare that dreadfull valediction, Depart from me you cursed into everlasting fire prepared for the Divell and his Angels, *Mat. 25. 41.*

6. That so we may have propriety in, and participate of those precious promises of rich reward from the most mercifull, and unchangeable Iehovah recorded and registered, *Psal. 41. 1.* *Blessed is hee that considereth the poore, and needeth, the Lord will, &c.* *Psalme 112. 5. &c.* *Surely he shall not be moved for ever, hee shall bee in everlasting remembrance: &c.*

7. That so we may not come short of other creatures, the noblenesse of which consists in giving, of the Sun in giving light, of the Moone, and Stars in giving light, of the

If thou cloa-  
theest the na-  
ked, thou cloa-  
theest thy selfe  
with righte-  
ousnes, if thou  
bringest the  
stranger into  
thy house, and  
receivest the  
needy, he will  
procure thee  
the friendship  
of the Saints &  
eternall mansi-  
ons; this is no  
small favour,  
thou sowest  
corporall  
things, and re-  
ceivest spiritu-  
all—surely  
hee is ble-  
sed out of  
whose house  
the poore ne-  
ver goeth a-  
way empty.  
*Amb. offic. lib. 1  
cap. 11.*

clouds in giving raine, of the earth in giving grasse, of the herbes in giving flowers, of trees in giving fruit. In this great famine let us give. For as a spring which breakes from the top of a mountaine cannot but water the lower parts, and the valleys; So if our love be once fixed on God, we cannot but love, and refresh our neighbours.

To these I will add eight out of Saint Chrysostome.

1. He tels us that *workes of mercy put to flight the Divell*, his ground is, *Psalm 41. the Lord will deliver him in the day of evill .i. of judgement. Hee shall bee blessed .i. hee makes those to whom hee is bountifull, and those which know him to call him blessed. Hee will not deliver him to the will of his enemies .i. Divels.*

2. He tels us, that *this is more excellent then to build a sumptuous temple, because infidels, and thieves may take away that; But the Divell cannot take away this treasure which we lay up in heaven by giving to the poore.*

3. He tels us that *workes of mercy cleanse from sinne*, his ground is, *Luke 11. 41. But rather give almes, and behold all things are cleane unto you.*

4. He tels us that *almes-deeds are better then sacrifice*, from *Hoseah 6. 6. I will have mercy, and not sacrifice.*

5. He tels us that *this opens heaven*, from *Acts 10. 4. Thy prayers, and thine almes are gone up for a memoriall before God.*

6. He tels us that *this is a sacrifice ascending to heaven*, and perswades us, when we see the poore, not to flight them; but to thinke what wee should be were we such, what then would we have others doe for us? He would not have us to re-proch them. He would not have us examine their conversation, but relieve them.

7. He tels us that *the poore mens hands build us houses in heaven*; almes-deeds are a good artist, they are the friend of God, if it is pure and sincere it gives much confidence, it intreates for them, it hath such force that it breakes bonds, dissolves darknesse, extinguisheth fire, kills the worme, and expels gnashing of teeth.

8. He tels us that *this is the most gainefull and profitable art*, because

Hom. in Psal.  
41.

Hom. 58. in  
Matth. 15.

ibid.

ibid.

ibid.

Hom. 11. in  
Heb. 7.

Hom. 32. in  
Heb. 12.

*because other arts vanish away with this present life, with sickness, &c. but this art of mercifullnesse, when the world passeth away, doth most appeare when we die, doth most shine, it is fruitfull to a man in his sickness, in his old age, and goeth with him to another life.*

Hom. 32. ad  
pop. Antioch.

Besides I might furnish you with many cutting conclusions out of this sacred armorie of Gods Word against unmercifullnesse, and with many pressing places to bountifullnes and mercy. But I will name but one place for both, and so proceed.

*Mat. 25. 31. &c.* At that last, and dreadfull day of judgement, when Iesus Christ with glorious Majesty shal com with a pompous guard of attending Angels; with great authority shall gather al nations in a moment of time before him; with unspeakable wisdom shall sever the chaffe from the wheate, the sheep from the goates, the good from the bad, & with perfect equity shall give an upright sentence of absolution to the good, of condemnation to the bad. From whose judgement no excuse will exempt, no cave can hide, nor castle hold: our coming to it not being a matter of liberty, and freedome, but of necessity. In which last day, when every man must answer for himselfe, and in his own person, where no proctour, no advocate, no substitute, no surety, no pledge, no friend to answer for other, but each man for himselfe, the husband cannot for the wife, the father for the son, nor one friend for another. Which shall discover and difference betweene hypocrites and true Christians both in regard of their nature and disposition, and in respect of their state and condition.

1. Those brutish goates, who are separated and secluded to the left hand: Although they claime an interest in Christ as well as true and faithfull Christians, and call themselves by his name, his servants, and him their Lord, *ver. 24.* Although they sooth, and flatter themselves in their sinnes saying when saw we? Although they qualifie, and justify their wicked doings, not onely in some particular action, but also in whatsoever they are charged withall, saying, *when saw wee thee an hungry, &c?*

Yet (Christ taking as denied to himselfe the duties of love



which are denied to Christians, v. 45. He having such a tender care of all true Christians, that hee registers all the wrongs which are done unto them, minding in time to right the same, v. 45. And regarding, registering, and remembering the least injuries that are done to the least of his brethren, v. 45.) shall have denounced against them that dreadfull doome, *Depart from me you cursed, &c. Depart from me* a King, a Saviour, at whose right hand are pleasures for evermore, *into everlasting fire*, where their worme never dieth, and their fire is not quenched, *with the Diuel and his Angels*; a departure dolefull, and dreadfull with such consorts into torments so eatelesse, endlesse, hopelesse, and helplesse: *For you gave me not meate, &c.* you are not without just cause condemned, the cause of your condemnation is in your selves, and of your selves you have omitted good duties, and sins of omission are no lesse dangerous, and damnable then sins of commission. You have been despisers of the poore, carelesse contemnners of Christians under the Crosse, you did not feed, cloath, lodge, visit me in my afflicted members, you have been cruell, and cruelty is a cursed thing, and cruell persons are cursed creatures; you have beene mercilesse men, without compassion, naturall affection, and the sin of unmercifullnesse comprehends all wickednesse, and is contrary to all righteousness, and the mercilesse man is gacelesse, and void of all goodnes; because cruelty makes men most unlike to God; *Mat. 5. 48* and most like to the diuell, *Iob. 8. 1 Pet. 5. 8*. Therefore depart from me you cursed, &c.

3 And those blessed sheep standing at Christs right hand. Although they are to farre from chalenging heaven for their merit, that they dislike and disclaime al mention made of their good works in the cause of their salvation, or justification, saying, *when saw we thee an hungry, naked, &c.* yet Christ doth testify his good acceptance of their love shewed to others for his sake, they shewing mercy to Christ in his living members, and such as lack meate, drink &c in comforting, and commending them for these their works of mercy. Not but that there are more works of mercy then those six, for according to the severall kinds of miseries, so are mercies distinguished.

Not

Not but that Christians shall be commended at the day of judgement for other performances as well as these. Witnesse *Matth. 19. 27, 28. You which have followed me in the regeneration shall &c.* Witnesse *Adatb. 24. 46. Blessed is that servant whom his Lord when he cometh shall find so doing.* And witnesse *Matth. 25. 21. Well done good and faithful servant, &c.*

Yet these inferiour workes of the second Table are onely named and preferred, Because they are such as each man may performe: Because they best discover the hypocrisie of counterfeite Christians. And they are chosen for their witnesse, not their worth.

That we therefore may (when he shall appeare) have confidence, and not be ashamed before him at his comming.

That we therefore may stand in the number of those to whom the King shall say, *Come you blessed of my Father, inherit the kingdom, &c.* Let us shew these workes of mercy so farre forth as occasion and ability will serve, and so often as others want and we have.

2. You poore people at such times as these assaulted, and tempted by Satan to seek succour from, and to ease your smart by meanes divellish and diabolically; and to dishonour the Lord by lying, stealing, railing, reviling, murmuring, and distrust.

Take unto you therefore to your spirituall weapons, and take unto you the whole armour of God, that ye may be able to withstand in these evil dayes.

1. Let your loynes be girt about with truth, whereby you may be guarded and defended from loathsome lying, and divellish dissimulation.

2. Put upon you the brest plate of righteousness, to shield and safeguard you against injurious, violent, and unjust dealings, pilfering, and purloining.

3. Let your feet be shod with the preparation of the Gospel of peace, that you may passe through comfortably and courageously the many piercing pressures of pinching penury.

4. Above all take the shield of faith. That will so support you, that you shall indure, seeing by it him who is invisible, *Heb. 11. 27.*

5. And take the helmet of salvation Hope, which will comfort and console you against distracting discomfits, and dreadful teares; strengthen and enable you to depend upon the Lord, and expect with patient waiting (without limiting the holy One of Israel) helpe, and deliverance from the Lord, who is the health of your countenance, and your God, *Psalms 42. 11.*

6. And the sword of the Spirit, which will defend you, and drive away the tempter.

1. This will store you with these and such like precious promises. *Psal. 33. 19. The Lord will keepe them alive in the time of famine, who feare him and hope in his mercy. Psal. 34. 10. They that feare the Lord shall not want any good thing. Psal. 37. 16. A little that the righteous hath is better than the riches of many wicked. Mat. 6. 33. First seeke the kingdome of heaven, and &c.*

2. This will shew you that God feeds the fowles, *Luke 12. 24. Yea the most feeble and filthy ravens, Psal. 147. 9. the beasts, Psal. 104. Infants, Psal. 71. 6. and wicked men, Gen 21. 14, 19.*

3. This will certifie you that our gracious God did feed the many Israelites which came out of Egypt in a desolate and barren wilderness, *Elijah* with ravens, *1 King. 17. 4, 6.* and a poore widow *Ver. 9.* in the time of famine.

4. This will declare and demonstrate that the Lord is your Shepheard, *Psal. 23. 1.* and mercifull Father.

From which precious promises and practices of our good and gracious God you may thus arm and animate your selves, and with this weapon wound the Divell, dissipate and disannull his direfull darts to diffident distrustfulnesse.

1. Hath the true and unchangeable *Iehovah*, who cannot lie, *Tit. 1. 1.* whose promises are yea and Amen, *2 Cor. 1. 20.* made so many, and such mercifull promises?

2. Doth he feed, and provide for the fowles of the aire, the wild beasts of the desarts, the wicked and ungodly, the young and helpelesse infants?

3. Is it undeniably manifest that such who have depended upon



upon God in extremities, have been sufficiently provided for, *Luke 22. 35.* When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. By extraordinary means, the ordinary failing, *Exod. 16.*

4. Will wicked men feed their wicked, and good children?

Will good men feed their godly and ungodly children?

Will brut and savage beasts feed and provide for their young?

Will fowles of the aire feed and foster theirs?

And shall we distrust, to whom those sure and certaine, sweet and precious promises belong, we being better than beasts, birds, and tonnes of Belial? The Lord having been our trust from our youth, by whom we have been holden up from the wombe, *Psal. 71. 6.* He being the same to us now, he was to his chosen formerly: as able and ready to succour and support us now, as he did them in their extremities. And his care of, and compassion towards us surpassing infinitely, and beyond all comparison not onely that of birds, or beasts towards their young; but also that of men, good and bad towards their children? We will not do it.

SECT. 9.

*Against Antinomists.*

**T**He want of these warlike weapons is a prime and principall cause that so many doting and deluded, halting and hollow-hearted, weake and wavering, rotten and relapsed Christians, unsound, and unfetled in the wayes of life, are tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive, of which sort we lately have had some wandring seducers, which creeping into houses, have led captive some silly (yet selfe-concepted) men and women laden with sinnes, led away with diverse lusts, ever learning, and never able to come to the knowledge of the truth. Now as

*Eph. 4. 14.*

*2. Tim. 3. 6.*

*Ames* and *Iambres* withstood *Moses*, so do these also resist the truth; whose folly I have formerly endeavoured to manifest in this place, in naming some, (the very naming being a sufficient confutation of the most, they are so fond and phantasticall) and confuting others of their foolish fancies, in my discourse of the Society of Saints, in which

First, I have shewed that the Saints on earth are sinners, although not such sinners as dogs, and swine, or sonnes of Be-lial; and answered their objections by which they pretend to prove that the Saints in this life are so pure and perfect, as that they are free from sinne: For, although it is true that all the finnes of the Saints are pardoned, not onely those which are past and present, but also in some sort those to come; yet hence to inferre, therefore the Saints are free from sinne, is absurd and erroneous. All finnes of justified persons are pardon-ed, yet differently: Sinnes past by a formall application, finnes to come by a virtuall: Sinnes past in themselves; finnes to come in the subject, or person sinning, saith D. *Ames*.

All their finnes are pardoned, yet not so as to free them from sinne in this life; for although the children of God have the pardon of their finnes to come, not onely in respect of Gods decree to pardon: but also in respect of his promise to pardon, and in respect of the procurement of pardon upon the crosse: yet they want the pardon of their finnes, untill the Lord doth give and communicate Christ unto them, and appli-eth to their conscience the remission of their finnes: and there-fore the pardon of their finnes is not fully and absolutely given them untill they recover themselves, and renew their repen-tance: God doth pardon all the finnes of his children, yea their finnes to come, not simply, but upon condition of future repentance, and absolutely, when they repent and renew the same, 2 Sam. 12. 3 Cor. 5. 21. Should a man inferre that be-cause in Gods decree all men shall die and come to judge-ment, that therefore all men are dead and come to judgement: Should a man inferre that because in respect of Gods promise, in respect of the procurement the Saints are glorified, that therefore the Saints who are under trials of cruell mockings, and

Book 1. Cap. 3.  
pag. 54.

Book 3. Cap. 8.

pag. 139.

Book 5. Cap. 6.  
pag. 242.

Am. Theol. l. 1.  
c. 27. Theol. 24.

Perk. Gal. 1.  
pag. 186.

and scourgings; yea moreover, in bonds and imprisonments, who wander in sheeps skins and goatskins, being destitute, afflicted, and tormented, and they who as yet are unborne, and never saw the Sun, are already actually glorified in heaven. I suppose every man would censure such conclusions as irreligious, if not unreasonable; as unreasonable, if not senselesse; as unsound, if not absurd; as fantastickall, if not franticke; as erroneous, if not hereticall.

I therefore (since this their inference is as imprudent and improbable, as incongruous, and inconsiderate) heartily and humbly wish and desire these silly deluded soules to lay aside their owne selfe-conceiptednesse and selfe-justice, to discern and deplore their owne disabilities, and desist from disturbing the Church with their dissonant distractions.

Secondly, I have clearly manifested the differences and agreements betweene the justified Jewes and Christians to be such, that the covenant betweene the Lord, them and us, is one and the same, according to the Doctrine of our Church, which saith, *Although they were not named Christen men, yet was it a Christian faith that they had; for they looked for all benefits of God the Father through the merits of his Sonne Iesus Christ as we do. This difference is betweene them and us; for, they looked when Christ should come, and we be in the time when he is come: Therefore saith S. Augustine, the time is altered, but not the faith: for we have both one faith in one Christ, the same Holy Ghost also that we have, had they, saith S. Paul; for, as the Holy Ghost doth teach us to trust in God, and to call upon him as our Father: so did he teach them to say as it is written, Thou Lord art our Father and Redeemer, thy Name is without beginning, and everlasting. God gave them then grace to be his children, as he doth us now,* against the gainesayings of these contradicting cavillers.

Horn. of faith,  
B. 1.

Isa. 43.

Thirdly, I have clearly proved that obedience to Gods precepts is one meanes whereby we keepe covenant with God, and therefore a part of the covenant of grace; which these ignorantly condemne as false, speaking evill of those things which they know not; for did they but understand what this covenant

Book 3. Cap.  
14. pag. 179.



is betweene God and his people ; namely Gods contract with them concerning the obtaining of eternall life : did they but know that this covenant consists of two parts, Gods promise to them, *sc.* to give them Christ and his benefits, as remission of sinnes and salvation, to be their God, and to save them, to deale mercifully and truly with them ; and theirs to God, *sc.* to be his people and to serve him, to repent of their sinnes, and receive Christ by faith, to yeeld obedience to his will ; did they but know that universall obedience is, if not the substance of this covenant on the Saints part, yet the principall part thereof, as is evident, *Exod* 19.8. *Nehem*. 10. 28. *Ezra* 10. 3. They would not so wickedly and wilfully with such preposterous prejudice perversly pronounce this orthodoxe truth: The Law of God is part of the covenant of grace, ungrounded, and erroneous.

Book 3. Cap.  
16. pag. 194.  
Book 4. Cap. 5.  
pag. 230.

Fourthly, I have expressly evidenced, that the Saints of God ought to feare, as well as love the Lord, contrary to their perverse position, that love and feare cannot stand together.

Book 4. Cap. 5.  
pag. 237.

Fifthly, I have delineated and described the inamouring excellency, and inevitable necessity of sanctification, against the irreligious and reproachfull, diabolicall and blasphemous barkings against the same, some of their fraternity (as I have heard reported) terming it scurvy sanctification.

Book 4. Cap. 6.  
pag. 242.

Sixtly, I have shewed the extent and excellency of Christian liberty, wherein I have contradicted and confuted their lawlesse and licentious liberty.

Book 4. Cap. 5.  
pag. 233.

Seventhly, I have opened and unfolded the doctrine of justification, to informe and teach them the truth of that of which they talk, and talk so much to little purpose, in which they would seeme wondrous wise, although they wander wide of the way.

Eightly, Although their tenet of Gods not afflicting his children for their sinnes is so repugnant to the regall rule of sacred Writ, and so ridiculous to rectified reason, that the relating is a sufficient refutation thereof: Yet I much bewailing their erroneous wandrings, and earnestly desiring their deliverance

verance from their deluding dotages, will instruct and inform them in the truth, if they are not intractable, and unteachable.

True it is, that sufferings are not alwayes and onely for sin, *Iohn 9. 3. Neither hath this man sinned, nor his father.* (Great was the error therefore of Christs Disciples: In thinking there was no other cause of the mans blindness but sinne. In thinking he could not be justly punished with blindness from his birth, because he had not then committed any actual sinne; and in thinking he could not be justly punished for any sinne save his owne, or his parents; for he might be punished for *Adams*.) For although all miseries be effects of sinne, yet sinne is not the onely cause of mans misery, there being as well moving and finall causes, as that which is the procuring cause: as for example,

First, There are diverse moving causes of afflictions.

1. In regard of the wicked; the moving cause is Gods just displeasure, justice, and anger.

2. In regard of the elect; the moving cause is Gods love towards them.

3. In regard of both; the moving cause is Gods good will and pleasure.

Secondly, There are diverse finall causes of afflictions.

1. In regard of God; his glory, and the manifestation of his power.

2. In regard of the parties punished; their good, and the exercise of Gods graces in them.

3. In regard of others; their fore-warning, and making them without excuse.

Notwithstanding sinne is the onely meritorious cause of punishments temporall and eternall, *Lam. 3. 39. 2 Sam. 12. 10. 1 Corin. 11. Rom. 5. 12.* Neither doth our Saviours answer contradict the certainty hereof, *Iohn 9. 3. This man hath not sinned.* 1. By his owne sinne or the sinne of his parents he hath not deserved more justly to be borne blind, than any other sinner which seeth from his birth, or than any of your selves; for Gods purpose was not by this blindness to punish the

D. Am. 1. 2. de  
Conscientia.  
cap. 16. Thes.  
13.

the finnes of this man, and so to satisfie his justice: but rather thereby to make way for his mercy, and to prepare matter for his Sonne Christ to worke upon when he came into the world, and was God manifested in the flesh.

Concerning the word punishment we may say and that truly and warrantably, God punisheth his children for their finnes. Though not with *satisfactory* punishments to satisfie and make amends for their finnes: nor with *vindictive* punishment to take vengeance upon them for their transgressions; yet with *chastening* punishments, fatherly correcting them for their humbling amendment, *Psal. 73. 14.* Daily have I beene punished, whipped, or scourged, yea the same word is used *Ver. 5.* and rightly translated plagued.

Ninthly, I have shewed that the law of God doth bind the conscience of regenerate Christians to obedience, against their absurd annihilating of, and prophane pratiings against the holy and heavenly law of our good and gracious God. To prevent all future contradictions, I have set downe the concordant confessions of eight reformed Churches. I have shewed the judgement of some of the ancient Fathers, to which I have added testimonies of Scriptures, and certaine reasons, that they might consider, had they but wit or will to consider, that in striving to support their rotten, ruinous, and ridiculous positions, they contradict the ancient Worthies; the most sound and orthodox Churches militant upon earth, and by name this of *England*, whereof we are members, and also the most true and undeniable Word of God, not onely in the old, but also in the new Testament.

Yet as the same seed sowne by the selfe same seedsman in a fertile soyle, yeelds a plentiful increase, falling in stony ground is scorched, in thorny is choaked, and in high-wayes is devoured: As the same wholesome and nourishing food which cheereth and refresheth, strengtheneth and supporteth the sound and healthfull man, increaseth and augmenteth corrupt and vicious humours, maladies, and miseries in a distempered body: And as the same radiant, and resplendent rayes of that royall majesticali runner in the firmament, which

softeneth

לפי שם ה' נח  
נח נח

Book 3. Cap.  
14. pag. 183.  
Book 4. Cap. 6.  
pag. 243.



softeneth waxe, hardeneth clay, which makes fragrant flowers more odoriferous, makes corrupt carrion more odious: So the pure and precious Word of God, which is the favour of life unto life to some, is the favor of death unto death unto others, 2 Cor. 2. 16. for evill men and seducers will waxe worle and worse, deceiving and being deceived, 2 Tim. 3. 13. Acts 13. 10. And these enemies of righteoutnesse will not cease to pervert the right wayes of the Lord. And therefore as the Lord gives up Ephraim, Hos. 4. 17. *Ephraim is joyned to idols, let him alone,* cease to admonish him, for he is incurable. As the Angell said to Iohn, Rev. 22. 11. *He that is filthy, let him be filthy still.* And as great Basil said of Ennomius and his followers, *Why should I contradict mad men?* And a little after, *I suppose those who cannot be cured, will not be benefitted by the multitude of those things which are spoken.* And before, *I truly I am afraid lest by often repeating other mens blasphemies I should pollute my selfe.* So I might say, to what purpose should I confute these fond and phantasticall people? For variety of reasons will do those which are incurable no good, &c. Yet partly to justify the doctrine of all the reformed Churches, and in paticular of the Church of England (as sound and orthodoxe as any under the cope of heaven) against a viperine and venomous viper-like brood of lawlesse and licentious libertines: partly to strengthen and support those that stand; partly to uphold and keep from falling those that are weake; partly to heale (if it be possible) these silly, yet selfe-concepted sectaries: or els to suppress and supplant (what in me lieth) their palpable, yet pernicious absurdities, that others may the better shun and avoid them, according to that substantiall and pregnant saying of great Basil, *Lurking impiety is more dangerous than that which is published: for when we know detractors, we are wont more easily to avoid their impudent tongues, and ungratefull minds.* I will once more assaile these audacious and awkeard Antinomists. In which attempt I will not trouble my selfe or you with repetitions of those things which I have formerly delivered, neither is it needfull for me to confirme any of my reasons, because cavilled at by some, no more than it is necessary.

Basil adu Eun.  
lib. 2.

Lib. 1.

Lib. 1.

necessary to prove that the sun doth shine in a bright noontide, because some blind people will not beleeve it.

They say that we Ministers dare not preach the truth through feare of loosing our livings.

*Ans. 1.*

And is the Church of England become a stepmother so rigorous, and tyrannicall as to punish at all, or so severely as with the losse of living those which preach the purity of the Gospell? And are all the pious Pastours, and painefull preachers of this our famous Church become so faint and cowardly, that not one of them (onely some few stragling wanderers) dares to preach the Gospell of Christ? Monstrous impudencie, horride impiety! If these doe not deserve the sharpe censure, and severe scourge of the Church, traducing thus venemously and unjustly a Church so renowned, and a Clergy so reverend let others judge.

2. But admit their impious, and injurious imputations to be true and credible, as they are fond, false, and fantasticall: yet are all other reformed Churches enemies to the purity of the Gospell, and are all other Divines, which are and have beene famous in the same, cowardly and corrupt, unsound and rotten?

For the Church of England, you have heard her judgement, yet heare her speake once againe.

Soc of Saints,  
B. 4. Cap. 6. p.  
244. B. 3. Cap.  
14 p. 183.  
Hom. of the  
misery of man-  
kind. C.

*For truly there is imperfections in our best workes: wee doe not love God so much as wee are bound to doe, with all our heart, mind and power: wee doe not feare God so much as wee ought to doe.*

Hom. of works  
D.

*Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale—By which words Christ declared that the lawes of God be the very way that doe leade to eternall life. So that this is to bee taken for a most true lesson taught by Christs owne mouth, that the workes of the morall commandments of God be the very true workes of faith which leade to the blessed life to come.*

*2nd. E. 1.*

*Vnder pretence of obedience to their father in religion—they were exempted by their rules, and canons from the obedience of their naturall father and mother, and from the obedience of Em-  
perour,*

person, and King, and from all temporall power, whom of very duty by Gods lawes they were bound to obey, &c. Wherefore let us subiects doe our bounden duties, &c. Hom. of Obed N. 1.

Here let us learne of Saint Paul the elect vessell of God, that all persons having soules doe owe of bounden duty, and even in conscience, obedience, submission, and subjection to the higher powers. Thus we know partly our bounden duty to common authority, &c. Ibid. N. 111.

How can we then be free (if not free from, then bound to) from this commandment, where so great charge is layd upon us? Ibid. P.

Our Church Catechisme. Q. Dost thou not thinke that thou art bound to beleve, and to doe as they have promised for thee? A. Yes verily, &c. the things which they acknowledge themselves bound to doe, is to obey Gods law. Answ. before. Thirdly that I should keepe Gods holy will and commandments, and walke in the same all the daies of my life.

The Old Testament is not contrary to the new, although the law given from God by Moses as touching ceremonies and rites doe not binde Christian men—yet notwithstanding no Christian man whatsoever is free from (therefore bound to) the obedience of the commandments which are called morall. Artic. 7.

Heare some of our worthy Divines speake.

Dr. Reynolds saith, the morall law bound Ioseph and David to love their neighbours and themselves—equity thereof pertained to the morall law, and so is perpetually, and simply to be observed. Overthr. of Stage-pl. p. 83.

The morall law remaines for ever a rule of obedience to every child of God; though he be not bound to bring the same obedience for his justification before God. Ibid. p. 36.

Ecclesiasticall Histories mention many such Libertines, Simon Magus and his disciples, who taught that men might lawfully commit fornication—Basilides, Eunomius Gnosticke, who taught that men might live as they list, seeing now such liberty was procured them; being freed from being under the law any longer: which sinne died not with those cursed hereticks, but the Divell hath in these last daies revived it, especially in foure sorts of men. First the Libertines of this age, who hold

Idem in Iude. p. 518. 2. d.



*Idem in Jude*  
p. 518. 2 d.  
*Rom. 13. 5.*  
p. 1096.  
*Col. 2. 8. p. 33.*

bold with the former, that being under grace, we are free from the obedience of the Morall Law.

M. Wilson. *We are bound to be subject, &c.*

M. Bifield. *But is the whole Law of Moses abrogated, &c.*

D. Ames. *The matter of our obedience is, &c.*

In his confutation of Bellarmine. Whereas the Iesuite objects that wee place Christian liberty in this, that wee are subject (or bound) to no law in conscience before God. He answereth. So hainous is this liberty of false accusing, that the authour thereof doth seeme to have no respect of law or conscience in witnesse before God; For wee doe acknowledge that all Christians are subject to the rule and direction, to the authority and obligation of the Morall Law, and of all the divine Law enjoying us any duty, &c.

And in his Cases of Conscience hee concludes, that the Law of God doth binde the conscience, and sheweth what it is to binde, namely, To have that power, that the conscience ought to be subject to it, so that it doth sinne, if it doth any thing against the Law.

Heare other Writers judgements, and determination.

*Loc. Com. Claf.*  
2. cap. 2.  
*Bul. Dec. de*  
*perf. Legis. d. 3.*  
§. 8.

Peter Martyr saith; *The Law is the rule or square of conscience.*

*Cent. 1. l. 2. c. 4.*

Bullinger. *The Law doth order and frame the life of men.*

The Centuries say. *The Scriptures teach, that we are delivered, or freed from the curse and condemnation, not from the obedience of the Morall Law.*

P. 184.

Again they teach, *That the Law Morall, which is the immoveable judgement of divine understanding, is not disannulled, but doth endure for ever.*

*Lib. 6. de Lege*  
*Dei.*

*Ch. Hom. cap.*  
105 p. 1496.

Palanus hath diverse reasons to prove this.

Chemnitius a Lutheran saith, *We are freed from the Law in regard of the curse; we are freed from the Law in regard of justification—But we are not freed from the obedience of the Law; For even the regenerate or justified are debtors, not to the flesh to live after the flesh, but to the Spirit, to mortifie the deeds of the flesh, Rom. 8. 12.*

Chamierus

Chamierus saith; It is manifest by the things fore-going, that an exceeding great injury is done us, when we are said to deny that we are bound to the Law before God,

Rom. 3. 13. 14.  
cap. 6.  
Th. 4.

Wherefore if Bellarmine doth know those which say, that the faithful are subject to no Law before GOD; and that the Decalogue of Moses doth not belong to us, hee shall have us not adversaries, but followers in disposing boldly against such.

Th. 5.

Again: The fulfilling of the Law can by no means be accounted by the part, but by the whole: For, the whole life, not some one moment thereof, is bound; and it is bound to all, not to one: Hence the saying of James, Hee is guilty of all which offendeth in one: Neither can it otherwise be understood, because hee is not guilty of murder, who doth avoily steal, but of theft onely: Yet hee is guilty of the breach of that whole Law, part whereof is, Thou shalt not steal, and another part whereof, Thou shalt not kill.

ibid. 11. cap.  
11. Th. 16.

Now whereas the adverse Antinomist will (I suppose) reply, all this is not Scripture: I do confesse, that these words in so many letters and syllables are not in the Scripture: Yet I dare avow that this doctrine of the Lawes binding the regenerate to obedience, being the doctrine not onely of our Church, but of all other Christian Churches (some few contentious Sectaries excepted, who deserve not the name of a Church) and of all sound, solid, and substantiall Divines, is the expresse doctrine of sacred Scripture: And that it is so, I will now manifest, and make perspicuous by pregnant places in the New Testament.

Mat. 5. 18, 19, 21, &c. Christ came not to destroy the Law, &c. Yea he confirms the continuance of it in every iota or titlle till the heavens be no more, and presseth punctually to a precise particular observation of it. Rom. 3. 31. Do we then make void the Law through faith? God forbid: yea we establish the Law. Faith therefore doth not evacuate, but establish the Decalogue. Rom. 7. 7. By the Law we come to the knowledge of

our sinnes). Rom. 7. 22. 25. S. Paul delighted in the Law of God — with his mind he served the law of God.

1 Cor. 9. 21. Being not without law to God, but under the law to Christ. Eph. 6. 1, 2. Children obey your parents — Honour thy father, &c.

1 Tim. 1. 5. The end of the commandments is charity out of a pure heart, and of a good conscience, and of faith unfeined.

Law. 3. 8. If you fulfill the royall law of liberty, &c. S. James shewes what Law, namely the Decalogue, Do not commit adultery, &c. Ver. 11.

1 Iob. 2. 4. He that saith I know him and keepeth not his commandments, is a liar.

1 Iohn 3. 4. Sinne is the transgression of the Law. Hence I conclude,

1. That if ever the Law bound the regenerate to obedience (which I suppose they will acknowledge) it still doth, Mat. 5. 18. Rom. 3. 31.

2. That since Christ Iesus the best expounder of Scripture doth so copiously confirme and corroborate the Morall Law in his Sermon on the Mount, doth peremptorily pronounce that the breach thereof doth defile a man, Mat. 7. 20, 21, &c. and so often inculcate that the keeping of the commandments is a sure and infallible signe of our love to him, Iob. 14. 15. 21. 22. 24. and of his love to us, Iob. 15. 10.

3. Since faith doth not supplant, but strengthen the Law.  
4. Since the holy men of God doe often urge and presse to do the duties commanded in the Law in their Epistles (which they would not have done, had not regenerate Christians been bound to the obedience of the same.)

5. Since the Apostle S. Paul acknowledged that he served the Law of God with his mind, and that he was under the Law to Christ.

6. Since the Law of God hath not relinquished its regality and regiment, being stiled by the Holy Ghost the royall Law.

7. Since by the Law we come to the knowledge of sinne; yea, and all sinne is the transgression of the Law.

8. Since the carelessse contempters and transgressours of Gods



Gods Law have no communion with God; nor saving knowledge of him.

19. Since the end of the commandement is charity, &c. therefore the Law is no enemy to purity of heart, faith unfained, or Christian liberty, this being the royall Law of liberty.

I may warrantably conclude against the absurd, and erroneous ambiguous Antinomists; That the Law of God doth binde the conscience of the regenerate Christian to obedience.

Furthermore, because I suppose these cavillers will carpe against all these allegations as insufficient and weake, because in none of them we are said to be bound by the Law to obedience. I will therefore shew them these expresse words in sacred Scripture, if that will satisfie and salve their seduced soules; 1 *Corinth. 7. 15. A brother or sister is not under bondage in such cases;* namely, to performe matrimoniall duties to unbelieving yoke-fellowes which will depart from, and forsake them, *Vers. 27. Are then bound to a wife? Secke not to be loosed.* *Vers. 39. The wife is bound by the Law, as long as her husband liveth.* Hence I inferre, That since the Law of God doth binde the believing husband and wife to performe all manner of matrimoniall duties to their unbelieving yoke-fellowes which are pleased to dwell with them, and that since the husband and wife being regenerate, are bound by the Law each to other so long as they live together; therefore that part of the Law which doth comprise and comprehend the duties of husbands and wives each to other, namely the fift and seventh commandements, doth bind the conscience of the regenerate to obedience; therefore either all the Morall Law doth bind, or els that this branch of the second Table is more authentically, and of more absolute authority, not only than all the second Table besides, but also than the first Table; yet our Saviour saith the second is but like unto the first, stilling it the first and great commandement, *Mat. 23. 38.*

Oh that I could perswade them to take notice how they come from contradict, & contend against the concordant confessions

of the reformed Churches, the sound, solid, and substantial truths taught and defended by the ancient and moderne Worthies; and the infallible and undeniable truth of Gods Word !

Oh that men would cordially consider that such vile and vicious positions make men unfit, not onely for Christian, but also for common commerce and company with mankind ! For, how can Kings and Princes be secured from rebellion of such subjects ? How can masters and fathers be assured of reverence and obedience from such children and servants ? How can husbands and wives be perswaded of conjugall love and fidelity from such yoke-fellowes ? How can traders and traffickers be ascertained of true and honest dealing from such people, who are conceited that the Law of God doth not bind them to obedience ? Oh that these beguiled and unstable soules would question and confesse after this or the like manner with their consciences. Tell me Conscience, are not murders, adulteries, thefts, and such like finnes, and why ? Tell me Conscience, how thou knowest that lying, swearing, evill thoughts, concupiscence and the like, are finnes ? Tell me Conscience, whence is it that thou wilt not allow me to steale, kill, commit adulterie, or the like ? And their consciences (except they lie in a lethall lethargie) will answer. Not onely are thefts, murders, and adulteries finnes, but also covetous desires, unadvised anger, and lustfull thoughts, because they are a transgression of Gods Law. I know that the fore-named, and other workes of darkenesse are finnes, because the Law of God forbids them. And I dare not approve of the doing of such like things, because they are contrary to, and condemned by the most holy and heavenly Law of God. This abject and absurd foolish fancy therefore of these lawlesse and licentious Antinomists, *The Law of God doth not bind the conscience of the regenerate to obedience*, being contrary and repugnant unto the testimony of all orthodoxe Churches, and of their learned and pious Worthies ; and against the sincere and sacred Word of God : supplanting and suppressing subtilly and sinfully all sorts of societies, both Christian and common commerce betwixt man and man ; and being gainsaid by  
their

their owne consciences, if they are but illlightened, is a fottish and finnetull, a false and filthy, a ridiculous and rotten, a vile and vicious, an untrue and unchristian, a faithlesse and fantastickall opinion, position, and absurdity.

## CHAP. VIII.

*Christian souldiers must be strong, wherein and why.*

*Duty 3.*

**W**E being the souldiers of Christ, that we may warre a good warfare, let us be strong in the Lord, and in the power of his might, *Ephes. 6. 10.* As corporall strength, and bodily abilities are necessary for martiall men, and a principall meanes in such like combats to obtaine the victory. Witnesse *Sauls* policie, who when he saw any strong man, he tooke him to him, *1 Sam. 14. 52.* Witnesse that matchlesse mirrour of mankind *Samson*, who flew a thousand men with the jaw of an asse, *Judg. 15. 15.* caried away the gates of Gaza, *Verf. 16.* And pulled down the house upon three thousand Philistines, *Ver. 17.* Witnes the commendation of *David's* Worthies for their might, *2 Sam. 23.* Witnesse that saying of the Gadites, *1 Chron. 12. 8.* *They were men of might, men of warre, fit for the battell, that could handle shield and buckler, whose faces were like the faces of Lions.* Witnesse the name of the place where the young men of *Isab* and *Abner* flew each other, called the field of strong-men, *2 Sam. 2. 16.* And witnesse those sayings in the *Canticles 3. 7.* *Threescore strong men about Salomons bed. 4. 4. The shield of strong men.* So in the spirituall warfare against the enemies of our salvation, spirituall strength is an excellent and a necessary meanes and helpe for Christian souldiers to guard and defend, to fence, and fortifie them against the Divell and his hellish complices.

This made *S. Steven* so puissant and invincible, *Acts 6. 8, 10.*

This made *Paul* so couragious to confront *Elimas* the sorcerer, *Acts 13. 9, 10.* to conflict with the Jewes, and



Philosophers, *Act. 17. 17.* and to contemne bonds and afflictions, *Act. 14. 26. 27.*

5. This enabled him to doe all things through Christ that strengthened him, *Phil. 4. 13.*

This was one meanes whereby those young men *1 Iob. 2. 14.* overcame the wicked one.

Hence it is that the Apostle Saint *Paul* stirres up the *Corinthians* to be strong, *1 Corinth. 16. 13.* perswades the *Ephesians* to be strong in the Lord, *Ephes. 6. 10* and incites *Timothy* to be strong in the grace that is in Christ Iesus, *2 Timothy 2. 1.* And hence it is that the Apostle Saint *Peter* prayes unto the Lord to strengthen his Church, *1 Pet. 5. 10.*

Be we therefore strong in the Spirit, or in the precious prevailing graces of Gods saving and sanctifying Spirit, set down and specified, *Gal. 5. 22, &c.*

1. Be we strong in love, that we may love

First God in Christ for his owne sake, yea so, that we may with earnest ardency desire, and with our utmost endeavours diligently strive in the frequent and faithfull use of the meanes to have communion with God: And that we may love his Word, and will above gold, yea above much fine gold, *Psal. 119. 129.* and beyond expression, *Verf. 97.*

Secondly, And our neighbour for Gods sake; yea so, that we may shew love, and doe good even to them that wrong and abuse us. And that we may love all good men especially, because God beares a speciall affection towards them, and because they have in them whatsoever is amiable and lovely.

And let us strive to be so strong in this Christian love, that the many waters of the greatest force and violence used by Tyrants and Tormentours to avert and turne the same from the Lord, may not quench, put out, or overcome it; nor the floods, or liberall store of the overflowing waters of deepe and grievous afflictions drowne, extinguish, or overthrow, *Cant. 8. 7.*

2. Be we strong in joy, that divine joy which commeth from

from the Lord, and is placed in him, *Nehem. 8. 10.* Whereby we may perfectly joy in God, in that joyfull worke of our regeneration, in Gods grace, and that blessed hope of eternall glory with him; yea so, that it may make us to joy and rejoyce at the good and welfare of others, *Rom. 12. 15.* Moderate all our griefes and sorrowes, and inable us to joy even in tribulations, *Romans 5. 3.* They being pledges of Gods love, and trials of our faith and patience.

3. Be we strong in peace, that so we may walke in the way of peace, *Rom. 3. 17.* Leading quiet and peaceable lives full of unity and good agreement, avoiding quarrellsome contentions; seeking to edifie one another by doing or taking good, *Rom. 14. 19.* and labouring to live void of offence to God and man, not willingly taking nor giving offence.

4. Be we strong in long suffering, by which we shalbe inabled to mitigate and moderate our unadvised anger, and diabolical disturbing desires of revenge, when great and manifold wrongs and injuries are done unto us; and diligently to discharge the duties of our Christian callings, with painefulnesse, profit, and without partiality, *2 Tim. 4. 2.*

5. Be we strong in gentlenesse, that so we may be inabled to give good speech, and to shew good countenance even to them that wrong and abuse us, without intent and purpose of revenge; so that we may be courteous and tractable, ready to give mild words, easie to be intreated, and to be spoken to, apt to please, loath to displease with reason.

6 Be strong in goodnesse, that so we may become beneficiall and helpfull to others (after Gods example) communicating to them the good things that are in us for their good and benefit.

7. Be strong in faith towards God, whereby we may be certified of the remission of our sinnes, of our reconciliation with God in Christ, and depend upon the Lords providence for food and raiment in the use of lawfull meanes: And towards man, whereby we may be faithfull and just in observing and keeping our honest word and promises.

8. Be we strong in meeknesse that so we may yeeld with a quiet and willing submission of our judgements and affection to the rules of Gods Word, *James 1. 21.* And suffer abuses and injuries from men without desire of revenge, *Col. 3. 12, 13.*

9. Be we strong in temperance, That so we may be enabled to use the outward blessings of God with moderation of minde, this holding us backe from superfluity, and excesse, and causing us rather to refraine from that we may doe, then in our delights and pleasures to goe so farre as our abilities, estates, and time will give us leave. Which moderation is a meanes to prevent many evils, both sins, and punishments: For by moderating our appetite in meates and drinckes, which ought to be received with perpetuall abstinence, lesse then nature desires to refresh it, and to fit man for Gods service; in apparell, cloathing our selves according to our sexe, the received and seemely fashion of our countrey, and our owne ability, in getting goods, so that we rest content having sufficient to feede, and cloath our selves and ours; And in spending of the same not wastfully, riotously, prodigally, unthrifely, unprofitably, unjustly, injuriously, and unnecessarily, we prevent many sins, as gluttonie, drunkennesse, whoredome, pride, covetousnesse, prodigality, &c. and punishments, as diseases of the body, beggery, infamy, security, sensuality, curse, and condemnation, *Pro. 23. 21. Isa. 5. 11, 12, 13, 14.*

First, Although the greatest part of men therefore are wholly regardlesse of, if not contemners of this spirituall strength, comforting, and contenting themselves with this, *they are mighty in power, Job 21. 7. their breasts are full of milke, and their bones are moistened with marrow, v. 24. there are no bands in their death, but their strength is firme;* yea and oftentimes are ready in regard of their corporall force and abilities to disdain, and defie *Goliath* like the servants of the living Lord. Little considering, That although bodily strength is a blessing (therefore not to be given to wine, or women, *Pro. 31. 3.* therefore to be imployed to the glory of God the giver) yet it is **I** But a common blessing, whereof *Goliath* partaken



as well as *Sampson*, *Sonnes of Belial* as well as *heires of blisse*.  
 2 Yea such a benefit wherein the *Unicorne whose strength is great, Job 39. 11. the horse whose necke is clothed with thunder, the glory of whose nostrills is terrible, who paweth in the valley, and rejoyceth in his strength, going on to meete the armed man, who weekeeth at feare, and is not affrighted, neither turneth back from the sword, 21. The Behemoth whose strength is in his loines, and his force in the navell of his belly, whose bones are as strong pieces of brasse, and like bars of iron, Chap. 40. 16. &c. The Leviathan, whose sight is able to cast one downe, whom even the fiercest dares not stirre up, in whose necke remaineth strength, when he raiseth up himselfe the mighty are afraid, whose fleemeth iron as straw, and brasse as rotten wood, Chap. 41. 9, 10, 11, 12, &c. not onely equalize but farre excell them.*

3 Therefore not amiable to the Lord, who delighteth not in the strength of the horse, nor taketh pleasure in the legs of a man, *Psal. 147. 10.* And therefore no cause of glorying; For thus saith the Lord, let not the mighty man glory in his might, *Jeremy 9. 23.*

Secondly, Although too many rest satisfied in their spirituall weaknesse, being alwaies babes, such as have need of milke, and not of strong meate, whereas for their time they ought to be teachers, like those the Apostle reproves, *1 Cor. 3. 2. &c. Heb. 5. 12.*

Little considering, that although in Christs Fold there are lambes, in Christs Orchard there are plants, in Christs Family there are babes; yet that

1. Christs lambes are of his flocke, hearing his voice, and following his precept and practise, *Job. 10. 27.* and therefore grow in grace, *2 Pet. 3. 18.*

2. That Christs plants are like trees planted by the waters side which bring forth fruit in their season, *Psal. 1. 3.* and still bring forth fruit in old age, *Psal. 92. 13.*

3. That babes in Christ desire the sincere milke of the Word, and grow thereby, *1 Pet. 2. 2.*

Little considering that although weake faith, if true, is powerful and available because it is faith, and the promises are made.

made to it because it is faith, and it is the same with strong faith. 1 In regard of nature, though not in regard of the strength, as a babe, and a gyant. 2 In regard of quality, though not quantity, as a drop of water, and a river. 3 In regard of property, though not proportion; as a little vessel, and a great. 4 In regard of the use, though not the power, as a palsie hand and a steddie: yet that this faith is of a growing nature, *Rom. 1. 17.*

Little considering that those desires of grace which are grace, which God will fulfill and satisfy, *Math. 5. 6.* are constant, lively, operative, growing from desire to endeavour, from endeavour to action.

Yet all you souldiers of this good warfare

1. Daily and diligently diet, sariate, and satisfy your soules with that sweet, and wholesome heavenly food, and Manna sweeter then hony, and the hony-combe, *Psal. 19.* by reading, hearing, meditation, and conference; That as, although wee have but few markets in a weeke, yet with such provision we provide both there and at home, we duly and daily stablish and strengthen our bodys vigour and abilities: So although wee have not many market daies in the weeke for our soules, yet with that spirituall repast we then store our selves, and with such private provision we are furnished withall, let us daily and diligently fortifie and strengthen our soules in the Lord, and in the gifts and graces of his spirit.

2. Use and exercise is a meanes to continue, confirme, and augment the vigour, and forces of soule and body. Use legs, and have them, exercise strength and have it; So exercise faith, love, peace, joy, patience, &c. and have them effectually, and increasing.

3. Resist and remove all manner of sins, the soules sicknesse, hindering and much hurting its health, strength, and vigour.

4. Pray unto God, from whom all our sufficiency is, *2 Cor. 3. 5.* without whom we can doe nothing, *Iob. 15. 5.* by whom we may doe all things, *Phil. 4. 13.* To strengthen us; for *begin with power to the faint, &c. 1sa. 40. 29.*

5. And

5. And waite upon the Lord. *Iſa. 40. 31.* for they that waite upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall runne, and not be wearie, they shall walke and not faint.

That so we may be strong in the Lord, and the power of his might, *Ephes. 6. 10.*

That so wee may doe all things through Christ which strengtheneth us, *Phil. 4. 13.*

That so we may be strengthened with all might according to his glorious power unto all patience, and long-suffering with joyfullnesse, *Col. 1. 11.*

That so wee may bee strong in the grace that is in Christ, *2 Tim. 2. 1.*

That so we may overcome the wicked one, *1 Iob. 2. 14.*

This being one prime and principall preservative to patronise and protect our selves against the pollicies, power, and puissance of our intruded foes.

*Motive 1.*

2. This being one primarie potent meanes to prosper and prevaile against, to batter and beate downe the furious forces of our formidable and fearefull foes.

3. This being the peculiar peerelesse priviledge, and prerogative of Gods precious ones, not common to brut beasts and men of this world.

4. This being farre more heroicall, magnificent, and honourable, farre more profitable, necessary and excellent to a Christian souldier then all bodily strength and abilities.

For had we the strength of *Edol* once Earle of Gloucester, who with an hedge stake slew 17 Saxons which subtilly had stabbed 460 British Lords.

*Hollinsb. p. 479*

Had we the strength of *Iohn Courcye*, who with one stroke smote through an helmet into a block that none could pull out the sword againe himselfe excepted.

Had we the strength of *Hector*, *Achilles*, and those other Trojan, and Grecian Worthies, of *Hercules*, and all other renowned for might.

Had we the strength of *Goliath* the weight of whose coate was five thousand shekells of brasse, the staffe of whose speare



speare was like a weavers beame, and the head of his speare weighed six hundred shekels of iron, 1 Sam. 17. 5, 7.

Had we the bodily abilities of *Sampson*, *David*, and all his mighty Worthies.

Gen. 6. 4.

Had we the strength of Giants who are called *Hannephilim* because they affright, and astonish men with their faces.

Had we the fained forces of *Atlas*, who is for his strength fained to beare up the heavens with his shoulders.

Had we the strength of Horses, Lyons, Vnicornes, Elephants, yea of all the beasts of power, and men of might that ever the earth did beare, and the sun saw: yet that spirituall strength doth far surpasse and surmount these imaginary bodily forces although they were reall.

For what can these availle against the worlds vanities, sins, subtilties, and Satans temptations? Nothing at all. For our enemies are not flesh and bloud, but spirituall wickednesses; and therefore outward prowesse, state-policy, warlike subtilty, troupes of armed men, dint of sword, nor strength of body can daunt or dishearten, appale or annoy them, or keepe us safe, and protect us from them. For to oppose these spirituall enemies with the power of flesh, is to set parched straw and stubble against the flaming fire.

Hearc Saint *Chrysostome* speake of this matter.

*We are not therefore strong because we have lusty and sturdy bodies: But he only is adorned with this vertue (although he lie upon his bed) who is mighty in inward graces or vertues, which being wanting although otherwise a man is furnished with such strength of body that he can plucke up a mountaine, yet I will not say that he is more strong or mighty then a mayden, or a sickly old woman: for he that is furnished with inward graces doth skirmish with incorporeall or invisible vices and enemies, whereas this man dares not take a view of them. What can be supposed to bee more strong then this woman which stands against with a valiant mind the tyranny of nature, the force of famine, the threats of death, and overcometh them all.*

Chrys. Hom. 19.  
in 2 Cor. 9.

## CHAP. IX.

*The Christian souldiour must be courageous.*

Duty 4.

**A**Re we the souldiers of Christ Iesus, we ought therefore to be valiant, and courageous. Martiall men must be men of mighty minds: *Moses* therefore chargeth in the name of the Lord the Israelites, and his successour *Ioshuah* who were deputed to the warre to bee of a good courage, not to feare, nor to be afraid, *Deut.* 31. 6, 7. The same charge the Lord gave to *Ioshuah* againe, and againe, *Iob.* 1. 6, 7. *Be of a good courage, be not afraid, neither be thou dismayd, &c.* Men of courage are men for conflict, and for conquest: The courage of a few valiant men, and valourous mindes supplies so the want of number, that though they be but few they dread not the faces of many. *David* atchieved many mighty, and great exploits, *2 Sam.* 23. by the courage of his valiant Worthies. Whereas timorous, and trembling souldiers (as well as faint and feeble) are unfit for military profession. Hence was it that the Lord himselfe ordained it for a law, that the fearesull, and faint-hearted should retorne home from the wars; least by their fainting cowardise they rout and ruine the rest, *Deut.* 20. 8. Therefore it was not without cause that politique and prudent commanders have ever by notable examples, politique instructions, and practises endeavoured to make their souldiers valiant, and noble-minded, to advance their courages to attempt and atchieve most high and honourable things; they well knowing that a few couragious men to great armies of cowards are like so many Lyons to whole herds of deare.

Christian valour, and spirituall courage is much more needfull to Christs souldiers both in regard of our dulnes, and backwardnesse, and timorousnesse to all pious and good duties, as also in regard of the great and manifold oppositions which we shall surely meeete withall for the rowling up of our owne dulnesse to holy and heavenly duties, and that we may fight  
under

under Christs banner against so many mighty, malicious, and subtrill enemies with constancy and continuance. We must bee of a valorous couragious minde against all our enemies, standing stoutly against them, and bidding defiance to them, *1 Cor. 16. 13. Quit your selves like men. Ephes. 6. 10. Stand therefore.* This being needfull in warre against flesh and blood, is much more necessary in warre against spirits and spirituall wickednesse.

1. Whence it it that many faint and flexible, corrupt and cowardly Christians desert devotion, relinquish religion, corrupt conscience, suppress sacred sincerity and sanctified strictnesse, pervert piety, are pliant to prophanesse, forsake their former fervour, and first love, yeeld themselves vanquished vassals to their vicious conquerours, and slavishly swimme downe the corrupt current of the times disorders, making their condition by their wretched relapses worse then if they had never knowne the waies of righteousness, *2 Per. 2. 21.* Is it not for want of courage?

2. Whence is it that many timorous and trembling Christians droop, and dare not defend, much lesse dignifie the honorable and noble peerelesse causes of Gods precious people, and their Lord Iehovah blessed for ever; dread to repugne and resist, much more to ruinate and repress the insolent, and insupportable inordinate abominations of Belials base and hellish brood, thereby unworthily betraying (so farre as in them lieth) through their pusillanimous timiditie (propt and protected with pretences of moderation and discretion) the inculpable causes and credits of good men, and inraging and incouraging infatuated and infernall fooles in their extravagant and execrable disorders? is it not for want of courage?

3. Whence is it that many fearefull and formidable Christians are appaled and affrighted from the propagating and promoting of Christs cause, and the practicall profession of Christianity, like *Salomons* sluggard, with *the lions in the way*. So that they dread to seeme more forward, or to goe a step further in the duties of piety and religion then their negligent  
if



if not prophane, neighbours. Or if they follow Christ, and his faithfull flocke, yet it is as the Israelites followed *Saul*, *1 Sam.* 13. 7. trembling?

Surely from the cowardly pusillanimity, and faint-hearted timidity predominant and prevailing in the faithlesse hearts of some, and the soules of others who are but weake and wavering being babes in Christianity.

1. Let me perswade and presse you forward, Christian Magistrates, which are as the generalls, and chiefe Captaines in this Christian warfare to be couragious, *Deut.* 31. 6. Doe you say with heroicall *Nehemiah* 6. 11. *shall such a man as I am flee?* Do not you dread to confront, and controle despisers and deriders of Gods people & religion, although they be such as *Sambal*, *Tobiab*, or *Geshem*, *Neh.* 2. 19, 20. Do you walke undauntedly in that pious, and praise-worthy path wherein good King *David* continually exercised himselfe, *Pf.* 101. Do not you beare Gods sword in vaine, but, as the Ministers of God, take vengeance on them that do evill, *Rom.* 13. 4. As therfore you ought not indifferently to terrifie all, good, and evill, or afflict well-doers, this being an abuse of power; & it is equally abomination unto God to conderane an innocent, or to justifie the wicked: So neither must you through carelesnesse or feare neglect to convert your power of punishing to the hinderance of enormities: for by impunity sinne will waxe impudent and fruitfull; And with God it is much one whether one bee a doer of evill, or no hinderer, and so a consenter and fosterer. Bee you therefore men of courage to suppress evill deeds, and doers, who with their malice oft have might, and potent friends.

2. You Ministers of Gods Word, which are the chariots, and horsemen of Israel, be you couragious, like Christ, our Master, his Prophets, *Ier.* 1. 17. *Ezek.* 2. 6. and Apostles, *Act.* 4. 13. Preaching the sacred Word of God impartially, without respect of persons sparing neither great nor small; but telling all men of their duty: Declaring the whole truth of God, concealing no part thereof for feare, or favour, danger, or reward, *Act.* 20. 27. reprovving sin with all authority, so that stubborn and

and stiffe-necked sinners may be made to tremble, *Tit. 2. 15.* not daunted with, nor dreading, but disregarding and despising all reviling reproaches, and shamefull disgraces for the pious and profitable performance of your high and honourable calling. That so you may not by your timorous faint-heartedness be quailed, much lesse be trampled under by fierce, impudent, and violent people. But that by our carriage in declaring our message from our Master freely, we may daunt the stoutest hearts, and dismay the proudest opposers.

3. Let us all fellow-Christian souldiers be couragious in Christs cause in this our spirituall warfare. And because I know it's more than needfull to kindle, quicken, and increase in you (what I can) this true spirituall valour and magnanimity; I will propose unto you these following encouragements to withstand couragiously and manfully our spirituall foes.

1. Cowardise hath beene condemned as odious and opprobrious to all sorts of people in times past and gone. The Scottish women of *Annandale* slew their owne husbands (in the time of *Corbreid Gald*) because they cowardly fled from the Romans. The Persian women met their husbands and children running away from *Astyages* armies, intreating them to returne to fight, and to move them, they uncovered their bodies, and asked whether they would run into the wombes of their wives and mothers. The women of *Laconia*, their sonnes going to the warres, received of them shields with this inscription, *Either this, or upon this*; either bring thome this, or be brought home upon it; by no meanes run away.

That famous Captaine *Tamerlane* did punish nothing so severely as cowardise; insomuch that if any turned from a wild beast in hunting, or an enemy in fight, he was sure to die for it.

*Hercules* (saith Sir *Walter Rawleigh*) liked not the sacrifice of a coward. *Annibal* (being to fight against the Romans in *Africke*) commanded his Captaines, that if they saw any fleeing, they should account them as enemies, and kill them. And the Romans which fled from the slaughter at *Canna*, after they came home, were rejected and banished as false-hearted cowards:

*Austin. lib. 9.*

*Andr. 2. 1. 1. 1.*

*Lib. 5. cap. 6.*

cowards: yea many famous Captaines have refused, though offered for little or no rancome, such souldiers which suffered themselves to bee taken captive. It was an use among the Spartans that whosoever fled out of the battell were adjudged infamous, they were to be distinguished from other citizens by their apparell and beards; it was lawfull for any man to beate them passing by; neither was it lawfull for them to marry wives, &c. saith *Carron*.

*Car. Chron. l. 2.  
p. 117.*

Is cowardise and faint-heartednesse in these combates and conflicts betwixt men and men (of no great consequence in comparison of this other) so disdainfull and disgracefull; how much more then in this fight and quarrell against such enemies, we having a cause so comfortable, a Captaine so couragious and conquering, foes so feeble, and often foiled, armour so available, and approoved, and a reward propounded and promised, which is incomparable and incomprehensible?

2. Honourable death by valour hath beene more delightfull and acceptable to worthy warriors, than a base life by cowardise. They had this maxime amongst magnanimous martiall men, That souldier is more glorious which is slaine in warre, than he which is saved by flight. Earle *Seward*, hearing his sonne to be slaine, asked in what part? Answer being made, in the forehead: I rejoyce (saith he) with all my heart; I would not wish to my sonne or selfe a better death. *Solyman* the Turke having taken *Buda* in *Hungary* flew those 700 perfidious cowardly souldiers, who basely betrayed the city into his hands; but he offered great honours to the valiant Captaine *Hadastrus* whom he found bound by his souldiers because he would not yeeld to deliver up the city; he choosing rather death with honour, then life by cowardise. Preferre we therefore losse of life, and liberty, losse of reputation and revenue with couragious Christian constancy in Christs cause before the highest pitch and period of worldly felicities with cowardly condescending to cursed corruptions. This comfortable & couragious resolution was in *Peter & Iohn*, *Act. 4. 19.* whether it be right in the sight of God, to obey God or man judge you. This magnanimous mind was in *Paul*, *Act. 21. 13.* I am ready not to be

*Holinsh. p. 192.*

M

bound,



*bound, but to die, &c.* and in all the holy and heavenly Martyrs of Christ Iesus. Be we therefore men of mighty minds, truly couragious.

*Mellinsh. p. 479*

Answer we our spirituall enemies (as that famous *Cassibelane* a Brittain answered *Caesar*, *I have not yet learned to live in servitude, but to defend the liberty of my country with weapon in hand*) we have not yet learned to live in hellish slavery, but to defend the rights and liberties of our heavenly countrey with our spirituall weapons. Pursue and fight against the enemies of our soules & salvation as dreadlesse of danger, as regardlesse of respite, rest, and resistance, as contemptuous of corrupt contentments, as desirous of victory, and with as couragious magnanimity, as that renowned Epirot *Scanderbeg* did who fought so fearelessly and fiercely for his countrey sake against their turbulent and truculent enemies the Turks with his arme bare, till the blood burst out at his lips : That was his honour, This will be ours.

3. Never did cruell *Mahomet* exercise such tragicall terror (yet he caused eight principall Commanders of *Scanderbeg* to be fleyed alive, in which lamentable and languishing condition they continued 15 daies and then died) Never did savage *Selimus* execute such tyrannicall tortures (yet he contrary to his covenanted conditions slew all the souldiers of *Gynta*, and caused the Captaine to be tortured to death in a hoghead of nailes.) Never did Turk or Tartar, or the most savage tiger-like Scithian in the world so terribly torture and torment with such virulence and violence their captivated foes, as Satan and his cursed complices do those whom they subdue and vanquish by fraud or force: for what are stranglings and strappadoes, what are poverty and imprisonment, what are slayings & fires, what are faintnesse and famines, what are rackings and rending the flesh joynt by joynt; yea what are all earthly tortures and torments deviseable by man or divell in regard of those unutterable, unconceivable, and therefore more then intollerable (yet must they be endured) torments, where the worme never dies, and the fire ever burneth, the sure and certaine stipend of those whom Satan soileth; Necessity puts vigour and valour into,

into, adds courage and constancy to the halfe-conquered, and almost vanquished, hopelesse, and desperate man: therefore prudent commanders, to make their souldiers couragious, have taken away all hope, and meanes of flight from their souldiers, placing them so that they should have their enemies before them, some rivers, deepe ditches, or inaccessible mountaines behind them: or placing the most fearefull in the forefront, the most valiant behind to compell them to fight, and hinder their flight. Thus *Darius* leading his army into *Syria* caused the bridge by which they passed to be throwne downe to take away all hope of running away. Thus *Agathocles* having transported his army into *Africke* burnt his ships to make them know that they must manfully fight or else die. When all way of flight is stopped the basest souldier will rather die with glory in the front of the battell, then flie and bee killed with ignominy: So true a Mistresse of hardy resolution is despaire.

*Ingens return  
necessitas.*

Behold urgent necessity is laid upon us to cast away cowardise, and to play the men; yea woe to us if we yeeld to our exasperate assailants, and unwearied foes. Those who are overcome are perpetuall slaves to Satan that malicious enemy, who will hold them with everlasting chaines under darknesse in torture and torments, caselesse, and endlesse, mercilesse and remedilesse.

4. If we are valiant we shall vanquish, if we are couragious we shall conquer, if we play the men we shall prevaile. The Diuel our grand enemy is like a Woolfe; 1 in fiercenesse, he more fiercely assailing, more eagerly pursuing, more easily prevailing, and more greedily devouring, when he is fearefully shunned and yeelded unto, 2 in fearefullnesse, he shamefully flying when stoutly resisted, *1am. 4. 7. Resist the Diuell, and hee will flie*; stand therefore couragiously, and stand victoriously: All our enemies are daunted, and dismayed with the stout standing of Christs souldiers, as well as heartned with their timorousnesse. The boldnesse of *Peter* and *John* amaled their potent persecutors, *Act. 4. 13.* who would not therefore be valiant in this warfare, where valour gives victory, where courage

quels the adversary, and gives spirit and vigour to other more faint-hearted, yet fellow souldiers.

5. Call to mind, and cordially consider of (you Christian souldiers) the sundry and severall parts and pieces of the armour of righteousness, wherewith you are and must be fenced. These our weapons are impregnable: This our armour is prevailing, they are safe and sure, who will use it, for they shall never fall, *2 Pet. 1. 10.* By this they overcome the world, *1 Ioh. 4. 4.* and are more then conquerours, *Rom. 8. 37.* This our armour is not defective, or insufficient, but complete, and entire, *Eph. 6. 13.* yet not one piece for the backe parts, to shew and signifie that armed Christians are couragious, and that cowardly Christians which turne their backs are naked and unfensed, and lie open to every divelish dart shot from Satan, and other spirituall enemies of their soules.

6. And why (O you Christian souldiers of Christ) are you not couragious?

Your cause is good, because it is Gods.

Your guard is great, because Angels and all other creatures.

Your God is omnipotent, because Iehovah.

Your enemies are feeble, because already spoiled.

Your weapons are impregnable, because conquering.

Your encourager is effectually, because the Comforter.

Your Captaine is a conquerour, because Christ the Lyon of the Tribe of Iudah.

Your crowne for which you combate is incorruptible, Because heaven.

Yours is the victory, because it is promised by God, who cannot lie; And will you be cowards?

1. A just cause doth infuse incredible encouragements; Witnesse *Iothams* speech to his base brother *Abimelech*, and the ungratefull men of *Shechem*, *Iudg. 9.* Witnesse *Iepthas* answer to the King of *Ammon*, *11. 27. thou dost me wrong, &c.* Witnesse *Ioabs* speech to *Abishai*, *1 Chron. 19. 13. Let us behave our selves valiantly for our people, and the cities of our God.* And *Abijahs* to *Ireboam*, and his army, *2 Chron. 13. 4, 5. &c.*

What



What cause so comfortable, what warfare so warrantable, what conflict so considerate, what combat so commodious, what battaile so blamelesse, and blessed as that of the Christian souldiers ?

These wage war against the subtile, and seducing serpent, the wily and wicked world, and the fraudulent and filthy flesh, who cruelly, and unjustly, yet concordantly and with joynt consent conspire to enthrall those whom Christ hath enlarged, to destroy those, whom he hath delivered, to ruinate those whom he hath redeemed, to leade captive those whom he hath set at liberty.

These contend earnestly for the faith delivered to the Saints, *Iude 3.*

These, though they live in the flesh, doe not warre after the flesh. Casting down imaginations and every high thing which exalteth it selfe against the knowledge of Christ, *2 Cor. 10. 3, 4, 5.*

These wrestle against the wiles of the Divell, against principalities and powers, *Eph 6. 11, 12.*

These endure a great fight of afflictions, partly while they are made a gazing stock by reproches and afflictions, and partly while they become companions of them that were so used, &c. *Heb. 10. 32, 33.*

These abstaine from fleshly lusts which fight against their soules, *1 Pet. 2. 11.*

These put on the whole armour of light, and cast off the workes of darknesse, *Rom. 13. 12.*

These are on Christs side fighting against the Dragon and his Angels, the Serpent and his seed, the flesh and its lusts.

These fight the battells of the LORD IEHOVAH, of CHRIST their Saviour, of his Church their body, for GODS glory their owne graces, for GODS honour their owne happinesse. Then which warfare none more warrantable. Then you O Christian souldiers therefore let none bee more couragious.

2. Your safeguard and protection are all Gods hostes and armies : All the creatures being ready armed for your

deliverance and safety at a yeare, at a moneth, at a day, at an houre, at a minute, at a moment: flies, and frogs, lice and locusts, with other such like vile, yet vanquishing and wasting vermine, *Exod. 8. 9. & 10. Acts 12.* Beares, and Lyons with other like cruell and consuming creatures, *2 King. 2. Dan. 6.* Thunder and lightning, stormes and tempests, light and darknesse, Sun and Stars, earth and waters with other dreadfull and destroying, magnificent and marvellous workes of God. The glorious Angels of our great God, which are great in power; one of which stopped the mouthes of Lyons, *Dan. 6. 22.* delivered *Peter* out of prison, *Act. 12. 7.* and slew a hundred fourescore and five thousand in one night, *Isa. 37. 38.* These are ministring spirits sent forth to minister for them who shall be heires of salvation, *Heb. 1. 14.* & pitch their tents about them, *Psal. 34. 8.* What greater dignities, what better defence? What greater solace, what better safety, then this? To be attended, & guarded. Not by men (which we count an honour, and a happines) Not by Saints (which is a greater priviledge, & protection.) Not by worshipfull, not by honourable men: But by Angels, yea and the Lord of men and Angels, who also keepeth *Israel*, *Psa. 121. 4, 7, 8* shading them from the smiting both of Sun & Moone, preserving them from evill. The knowledge, assurance, remembrance, and meditation of which gracious and gladsome presence of God, & the sense therof will marvellously comfort and encourage a godly man. This hath freed the faithfull from desperate and faithlesse feare which is proper to divels & reprobate. This hath made them comfortable & courageous in the valley of the shadow of death, as *Ioseph* in the pit and prison; *Daniel* in the den; *Jonah* in the whale; the three children in the furnace; the Prophet in *Doshan*.

You therefore O Christian souldiers having such a powerfull puissant guard ready prest to preserve and protect, to defend and deliver you, not only of all those contemptible crawling creatures (which yet consumed proud King *Herod*, *Acts 12.* and greatly wasted and oppressed the fruitfull and pleasant land of Egypt) other inferiour, sublunary, and those incorruptible, celestially, and angelicall: But of the Lord of hosts, who is a wall

wall of fire round about, *Zach. 2. 5.* & therefore you must needs be invincible, & impregnable: were your shelter stones, earth, timber; these may be battered: were it wals of lead; these might be melted, & consumed: were it defences of waters; these might be dried up: were it garisons of mighty men; these might be scattered: were it engines of war; these might be defeated: were it trenches; these might be stopped: were it Bullwarkes; these might be overthrowne: But you are guarded with such a defence which cannot be demolished, *sc.* with fire, with a wall of fire round about you. Balles of wild-fire are a terrour and consumption to enemies; who could quench the fire of Sodome, *Gen. 19?* Or who can quench the world, when it shall be all on fire, *2 Pet. 3. 10, 11?* Surely none. Paradise was kept with a fiery flaming sword, & none could enter thereinto, *Gen. 3. 24.* Israel was guided & protected by a pillar of fire, and none could molest them, *Exod. 13. 21.* And the Lord of heaven and earth, who is a Lord of hosts and armies is a wall of fire round about you, to concruciate & consume your obstinate opposers, and to shelter and succour you. Since therefore O fellow Christian souldiers we esteeme our selves in great safety having walls of stones, guards of men and other such like defending, supporting, and resisting warlike munition. Knowing that we have a guard so great and glorious, and that God is, and will be with us in danger, and distresse (which we may do By our faith, and the fruits thereof, as By our obedience, *2 Chro. 15. 2. Ps. 91. 14.* By our love to him, *Ps. 91. 14.* By our invocation and calling upon his name, *Ps. 91. 15. 56. 9. 57. 2.* and By our trust and confidence in God, *Ps. 91. 2. 9. 56. 3, 4, 10. 57. 1.*) And therefore that we are in great safety and security. Let us be valiant and courageous.

3. Your God whose you are, and whom you serve, To whom nothing is too hard, *Gen. 18. 14.* or impossible, *Mat. 19. 26.* To whom *none is like among the Gods, glorious in holinesse, fearefull in praise, doing wonders.* *Exod. 15. 11.* *Who removeth mountaines, —shaketh the earth, —commandeth the Sun, —sealeth the stars,* *Iob 9. 16, &c. & thundereth marvellously, &c. 37. 5.* from whom none can deliver, *Isa. 43. 13.* without whose leave



and licence Satan himselfe cannot harme or hurt sordid swine much lesse sanctified Saints, *Mar. 5. 12. Iob 1. & 2.* This omnipotent God who can do what he will, commands and chargeth you to fight, and that with courage: And will you be cowardly?

4. Your Captaine and Commander the Lord Iesus, that invincible Lion of the Tribe of Iudah hath victoriously vanquished his and your enemies, having made his enemies his foot-stoole, *Matth. 21. 44.* Having overcome the world, *Iob. 16. 31.* Having led captivitie captive, *Eph. 4. 8.* Having spoiled principalities and powers, *Col. 2. 15.* Having overcome those that warre against him, *Rev. 17. 14.* And will not you, the members of this head, the subjects of this King, the ransomed of this Redeemer, the souldiers of this Captaine: For whom he hath combated with, and conquered all your fearefull and formidable foes: with whom he is graciously present, not as an idle spectatour, but as a courageous, valiant, and powerfull Captaine to relieve and rescue his Church and chosen, and to revenge upon their enemies the wrongs intended or inflicted by them upon his peculiar people, in whom he dwels by faith, *Eph. 3. 17.* and by whom you may do all things even through Christ which strengtheneth you, *Phil. 4. 13.* will not you (I say) be courageous?

5. Your foes are foiled, your enemies are spoiled, therefore feeble, not to be feared. Sathan is fallen from heaven like lightning, and made subject to the Saints, *Luke 10. 17, 18.* through death, though he had the power of death, is destroyed, *Heb. 2. 14.* and his wickednesse, *1 Iob. 3. 8.* yea and he hath beene overcome by the Saints, *1 Iob. 2. 13, 14.* The world hath not onely beene overcome by our chiefe Commander Christ, *Iob. 16. 33.* but also by all those who are borne of God, *1 Iob. 5. 4.* these being crucified to it, and having it crucified to them, *Gal. 6. 14.* As for the flesh, with the affections and lusts thereof, they that are Christs have crucified, *Gal. 5. 24.* Casting downe imaginations—and bringing into captivity every thought to the obedience of Christ, *2 Cor. 10. 4.* Are your enemies such whose power is not soveraigne and absolute,

lute, but subordinate and limited, whose weapons have been often battered and blunted : yea such which have beene often spoiled and supplanted, not onely by Christ your conquering Captaine, but also by Christians your fellow-souldiers, through whom they have beene, and we also may be more than conquerors, *Rom. 8. 37*. And will you degenerate and be discomfited ?

6. Your weapons are impenetrable and impregnable, your armour is armour of prooffe, compleat armour, every way sufficient to defend and keepe us harmelesse. This, if you put it on, will make you able to stand against the wiles of the Divell, *Ephes. 6. 11*. This will inable you to withstand in the evill day, *Verf. 13*. and to quench all the fiery darts of the wicked, *Verf. 16*.

And will you (which are so well armed out of Gods abundant armorie, with such weapons, no way deficient, every way defensible) abuse a gift so great and gratifying, dishonour the doner of a benefit so bountifull and beneficiall, and make your selves (so surely fenced) ridiculous by faint-hearted cowardise ?

7. Your encourager is the Comforter which abideth with you for ever, *Iohn 14. 16*. The spirit of wisdom and understanding, the spirit of counsell and might, *Isa. 11. 2*. Which helpeth your infirmities, *Rom 8. 26*. Which fighteth against the lusts of the flesh, *Gal. 5. 17*. Who is resembled to fire, *Act. 2. 2*. because he kindleth and heateth our hearts with love, zeale, and other graces ; comforteth our consciences, and consumeth our corruptions. To water, *Iohn 3. 5*. because he coolleth, cleanseth, comforteth, and maketh fertile in good works. To wind, *Iohn 3. 8*. because he purgeth our pollutions, drives away and dries up our drossie and defacing corruptions. And will you ( who have this Comforter continuing in you, sealing you to the day of redemption, *Eph. 4. 30*. inabling you to cry *Abba Father*, helping your infirmities) be disheartened and discouraged ?

8. Yours is the victory. God is not a man that he should lie, neither the sonne of man that he should repent : Hath he said,

said.

said, and shall he not doe it? Or hath he spoken, and shall he not make it good? *Numbers* 23. 19. The Lord who is unchangeable, *James* 1. 17. And cannot lie, *Titus* 1. 2. He hath promised (and therefore will performe) to bruiſe Satan under your feet, *Rom.* 16. 20. Not to suffer you to be tempted above that you are able, but will with the temptation also make way how to escape, that you may be able to beare it, *1 Corinsh.* 10. 13. Since therefore you shall vanquish, if you are valorous: yours is the conquest, if you are courageous; be not you cowardly, that so you may conquer.

9. Your crowne for which you combat is inestimable and uncorruptible, *1 Pet.* 1. 4. Where you shall be freed from sinne the worst of evils, *Rom* 6. 22, 23. From crosses and calamities; so that all teares shall be wiped from your eyes, *Rev.* 7. 16, 17. And rest from your labours, *Revel.* 14. 13. Where you shall be as the Angels of God in heaven, *Matth.* 22. 30. Yea like Christ, *1 Iohn* 3. 2. Yea heires, and joint-heires with the Sonne of God, *Rom.* 8. 17. Where you shall know as you are knowne, *1 Cor.* 13. 12. Have everlasting joy, *1/4. 5. 1. 11. 35. 10.* and enjoy such goodnesse, gladnesse, and glory which is unutterable and unconceivable, *1 Cor.* 2. 9. And will not you be courageous in a cause so good, having a guard so great, under God so omnipotent, for Christ so invincible, against enemies so infeebled, with weapons so impregnable, having the assistance of the blessed Comforter, in a combat where you are sure to conquer, for a crowne so inestimable? God forbid.

*Meanes of  
courage.*

That you may be courageous,

1. Flie from all manner of sinne; this is that which brings faintnesse into the hearts, that the sound of a shaken leafe shall chase men and make them flee, as fleeing from a sword, and fall when none pursueth them, *Levit.* 26. 36. This is that which makes men feare where no feare is, and makes the wicked flee when no man pursueth, *Prov.* 28. 1. And be carefull to keepe a good conscience void of offence toward God and toward man, *Acts* 24. 16. willing to live honestly,

*Heb.*



*Heb. 13. 18.* For this is that which is a continuall feast, *Pro. 15. 15.* This is that which makes the righteous bold as a lion, *Pro. 28. 1.* This comforted and encouraged *Paul* and his companions in their great extremities, *2 Cor. 1. 8, 12.* and this makes confident towards God, *1 Iob. 3. 21.*

I know that not onely ruffian-like roisters, but many other better qualified are not onely ready to thinke, but also to say, faithfull men are faint-hearted, mortification kils manhood, religious men are not resolute, conscience cooles a mans courage.

But I would have them to know, that godly men, and onely they are truly couragious. It's manners which makes a man, our proverbe saith. And sure I am, manhood is one thing, madnesse is another; a man may be bold, couragious, stout, and valiant, although he neither stampe nor stare, swagger nor sweare, roare nor revell, brag nor brall: yea, men of best conscience are alwayes men of most and greatest courage. *David* dreads not *Goliath*, *1 Sam. 17.* nor thousands of people, *Psal. 3. 6.* *Paul* feares not to die at *Ierusalem* for the name of the Lord *Iesus*, *Act. 21. 23.* neither was he moved with the bonds and afflictions which did abide him, *20. 23.* And who are more prodigall of their lives, livelihood, liberty, and good names for *Christ*, and his Gospels sake? Who are more dreadlesse of dismall death, dreadfull disgraces, trials, troubles, tortures, and temptations for Christianity and conscience sake than righteous men? Than which what greater magnanimity?

2. Let us humbly and heartily crave and cry for, petition and pray for valour and courage of the Lord: For, all our sufficiency is of the Lord, *2 Cor. 3. 5.* and without him we can do nothing, *Iob. 15. 5.*

3. Faith fortifieth against fearefull faint-heartednesse, *Mar. 4. 40.* For, this certifieth the Christian soule that God is graciously present with him; the assurance whereof makes a man to feare no evill, although he walke through the valley of the shadow of death, *Psalme 23. 4.* This assureth a Saint that all things are at his Fathers disposing, and that the consideration of Gods particular prudent providence extending to  
haire

haire and sparrows, should embolden, animate, and encourage him, he being of more worth than many sparrows, *Matth. 10. 28, 29, 30, 31*. This doth appropriate and apply the sure and certaine, the sweet and special promises in Gods Booke to the true believer. All which are as so many props and pillars, to sustaine and support; as so many radicall and reall refreshings, to recreate and ravish; and as so many effectuell inforcements, to make valiant and victorious a true believer.

4. Necessity is laid upon us by Gods commandement, *1 Cor. 16. 13*. Although we must not do good works enjoyed to procure praise with men, *Matth. 6*. Yet we may and must resist and repell (what in us lieth) opprobrious reproach, procure and preserve renowne and favour with God and men, *Prov. 5. 9. 6. 33. 1 Thess. 4. 4*. Consider cordially that Christian prowesse is not onely enjoyed, but doth also inable us Christian souldiers in the fight of God and good men.

5. Experience adds expertnesse and efficacy to all and every performance; for, as they who never attempted action of importance take such things in hand faintly and fearefully: so those who are much experienced in exploits of danger and difficulty, enterprize the same more exactly, effectually, and valiantly. *David* by his experience of former mercies in combating with, and conquering the lion and the beare, was inabled with comfort and confidence to encounter the puissant and unmatchable Philistine, *1 Sam. 17. 34*. *Paul* by experience of former favours was fortified and made invincible against succeeding assaults, *2 Tim. 4. 17, 18*. *I was delivered out of the mouth of the Lion, and the Lord shall deliver me from every evil worke. 2 Cor. 1. 10*. *The Lord delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver. Rom. 8. 35, 37, 38, 39*. After his rehearfall of particular bitter calamities which fight against believers, (Namely,

1. Terrible tribulation which wringeth and vexeth.

2. Distressefull anguish perplexing the mind, so that the distressed knowes not what to do.

3. Persecution

3. Persecution, or extreame violence offered to goods, person, life, or good name.

4. Famine, or want of victuals to sustaine life.

5. Nakednesse, or want of clothing to cover and defend the body from cold.

6. Perill, or dangerous distresses, which put men in perill and jeopardie.

7. Sword, or barbarous savage blood-shed.) He doth comfort and encourage the faithfull against these terrible things, affirming, Ver. 37. that in all these we are more than conquerers; from whence he concludeth, and upon that blessed experience he groundeth that comfortable and couragious perswasion, *That neither life, nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Iesus our Lord.* And therefore the same Angelicall Apostle *Rom. 5.4.* doth ascertaine us that experience worketh hope; or true beleivers do gaine much heart, and more confidence in Gods goodnesse for hereafter, that he will strengthen and deliver them by their former triall and experience. Yea the eloquent Oratour *Cicero* telleth us that an unskillfull souldier in comparison of one experienced is as one unarmed to another armed. And *Aristotle* the Prince of Philosophers furnisheth me with two causes, why experience doth adde valour in warfare to military men.

*Tusc. quest. lib.*

2.

*Ethic. l. 3. c. 8.*

The one, because souldiers exercised and acquainted with the sleights and subtilties of enemies, regard not, but reject and contemne their crafty and deceitfull wiles wherewith they are wont to daunt and dismay, appale and affright causelessly (there being no dread of danger in vaine affrightments) men unexperienced.

The other, because the experienced souldier can best and most advantagiously handle and manage their weapons, are best acquainted with danger, and how to dismay and destroy their enemies.

Record, register, and keepe in remembrance our sinnes,  
and



and sufferings for the same, our miseries, and Gods mercies past.

1. The remembrance of our finnes past, 1. Is a meanes to humble us, shewing us our vilenesse, *Psal.* 38. 3, 4. 2. To make us more thankfull, *1 Tim.* 1. 22, 23. 3. To cause us more to love Christ, *Luke* 7. 47. 4. To make us pray more feelingly and fervently, *Psal.* 50. 5. To spend the time to come more diligently, for mispending the time past, *1 Cor.* 11. 5. 12. 11. 6 To make us more compassionate to others, in pitying their condition, praying for them, helping to free them from Satans slavery, *Gal.* 6. 1. 7. To renew our repentance, *Zach.* 12. 10.

2. The remembrance of Gods afflictions and chastisements,

1. Is a meanes to make us mercifull and compassionate towards others in distresses, *Exod.* 22. 21.

2. To make us more thankfull to God who hath delivered us from them.

3. To make us more earnest and instant in prayer, *Psalme* 41.

4. To make us loath and dislike sinne more, the cause of so many scourges.

5. To make us more confident in God.

6. And to make us remember our promises made in our distresses, and stirre us up to performe them.

3. The remembrance of Gods mercies and goodnesse,

1. Is a meanes to stirre up in us thankfulnesse, *Psalme* 63. 5, 6.

2. To make us more obedient.

3. And more confident for the time to come.

By the remembrance of these; our finnes, and sufferings, and Gods mercies,

1. We shall gain experience of our curled corruptions, and the pernicious perversnesse of our nature: as also of our weaknesse, how unable we are to beare, and how apt to faint under burdens, *Psal.* 116. 11. which will humble our vaine aspiring imaginations: as also of our love to God, of our faith and trust

trust in God; of our meeknesse and gentlenesse towards men, of our patience, fortitude, courage, and other graces which will corroborate and confirme us.

2. We shall gaine experience, as of the spightfull hatred of profane Belials towards us, and of the unconstant and unstable minds of indifferent neutrals, and of the rottennesse of their fained friendship, which will make us more vigilant. So of the sound and substantiall love of Gods peculiar people manifested to us by their counsels, prayers, and other like duties, which will make us more valiant.

3. We shall gaine experience, not onely of Satans malice and subtilty in tempting, and seeking to hurt and destroy us, which may affright us; but also of his unablenesse to harme them whom God will preserve; and of his subjection to our good God, being at his beck for the measure and time of tempting, which may animate us.

4. We shall gaine experience, as of Gods fidelity and faithfulness in his terrible threats and comminations, and of the severity of his justice, punishing sin in his Saints and peculiar people, which may make us tremble. So of his fidelity in his promises, of his great might and omnipotency in that he can uphold us, 2 Cor. 12.9. of his singular mercy, in that he will sustaine and strengthen us; of his wonderfull wisdom, in that when he hath tried and exercised his children, he knoweth how to deliver them out of temptations, 2 Pet. 1.9. which will make us triumphant.

6. Anger doth wonderfully animate men; yea this doth so warme and inflame the blood, and add such vigour and valour: this doth so incitate and incourage, exasperate and inforce to encounters, that one man in anger dreads not to contend with many; and men unarmed, heated and heartened herewith, are often fearelesse to fight with weaponed men: and bruite beasts which naturally feare and flie from us, being made angry, regardlesly rush upon even deadly and destroying weapons. And as Tully termes anger the *whetstone of fortitude*, so humane histories plentifully prove the same by *Aeneas*, *Ulysses*, and others, which by anger have beene much helped and heartened

*Corem fortitudinis. Tusc. quæst. L. 4. Magna se exuscitat ira.*

*Iraun omnes  
effundit habet  
nas.*

*Nate quid in-  
domitas tantus  
furor excitat  
iras?*

to combatte courageously : and therefore they have so ennobled this affection, that they deny it residence save in generous spirits,

*Non cadit in molles nobilis ira viros.*

Neither is the sacred Scripture silent, but doth produce plentiful proofs for this purpose : witnesse *Moses*, whose anger waxing hot, he tooke the calfe which the people had made, rebuked *Aaron*, and commanded the Levites to execute judgments upon the idolaters, *Exod. 32. 19, 20, 26*. Witnesse *Phineas*, who being zealous for the Lord, took a javelin in his hand and slew *Zimri* and *Cozbi* sinning against the Lord, *Num. 25. 8, 11*. Witnesse *Nebemiah*, who was very angry, and rebuked the nobles and the rulers, *Neh. 5. 6, 7*. Witnesse *Jeremy*, who being full of the fury (or anger) of the Lord, did powre it out, *Ier. 6. 11*. Witnesse our Saviour, *Mar. 3. 5*. who, when he had looked upon them with anger, said to the man, *Stretch forth thine hand.*

Convey into, and cherish in our soules this corroborating anger, which may make us valiant and courageous against sin and Satan, the world and wicked men.

I do not countenance nor commend all sorts of anger.

There is an anger which God forbids, *Eph. 4. 31. Let anger be put away from you.*

There is an anger which stirres up strife, *Pro. 15. 18. An angry man stirrs up strife.*

There is an anger which manifests folly, *Eccl. 7. 9. Anger rests in the bosome of fooles.*

There is an anger which is a worke of the flesh, *Galat. 5. 20.*

*Basil in aliquot  
Script. locos.*

There is an anger which distempers all the body, as great *Basil* saith, *An angry man doth lose his comlineffe, yea the shape of a man, and puts on the likenesse of a beast: consider a while an angry man; he rageth, he railes like a drunkard, his eyes are changed, and made fierce and bloody, his heart is inflamed, his blood is moved: thou shalt see him filing his teeth like a wild boare, speaking often foolishly, and leaving words imperfect; he hath no respect of affinity or familiars; he spareth none to satisfie his*



*his owne lust, — he doth continually barke, &c.*

There is an anger, which is murder, *Mat. 5. 22.* namely, sinfull or *unadvised anger.*

It is *unadvised anger* which proceeds from selfe-love, from dislike or hatred of the person with whom one is angry.

It is *unadvised anger* which intends private respects, is oft quickly mooved, continueth long, and is desirous of revenge.

It is *unadvised anger*, when men are angry with God, his doings, corrections, and dealings, as *Jonah* was, *Jon. 4. 3.*

It is *unadvised anger*, when men are angry for any thing, save for sin, and so causlessly.

It is *unadvised anger*, when men are angry more for small sinnes than great; for pettie offences against themselves, more than great transgressions against God.

It is *unadvised anger*, if it exceeds, although the cause be just, *Gen. 49. 7.*

It is *unadvised anger*, which doth not aime at the glory of God, the restraint of sinne: but its owne glory and profit, *Pro. 21. 24.*

It is *unadvised anger*, which breakes out into execrations, curses, and makes men unfit for the discharging of the duties of their calling.

It is *unadvised anger*, which is not moderated in convenient time, *Eph. 4. 26.*

This vile and vicious anger ought so to be abhorred of us; that we should not make any friendship with such angry men, *Pro. 22. 24.*

But there is an anger which is good: for God is often angry; Christ was angry; and good men have beene commendably angry.

1. Let therefore the occasions of our anger be just and weighty: like those of *Moses*, who was angry for the reservation of Manna, *Exod. 16. 20.* the making of the golden calfe, *Exod. 32. 19.* and the rebellion of the people, *Num. 16. 13.* Like that of *Phineas*, who was angry for the shamefull fornication, *Num. 25. 8, 11.* Like that of *David*, who was angry

for the shamefull incest of *Amnon*, 2 *Sam.* 13. 2. Like that of *Eliu*, who was angry for the cruelty and apostasie of Israel, 1 *King.* 19. 4. Like that of *Nehemiah*, who was angry for their usury and oppression, *Neh.* 5. 6. Like that of *Jeremie*, who was angry for their impenitency and contempt of the Word, *Ier.* 6. 11. Like that of our Saviour, who was angry for the hardness of their hearts, *Mat.* 23. 5.

2. Let the motives, or moving causes of our anger be an earnest desire to maintaine the glory of God, *Exo.* 16. 20. Feruent love of necessity and vertue, *Psal.* 119. 39. utter hatred and detestation of vice; an indultrious care to pacifie Gods wrathfull displeasure, *Iosh.* 7. 8. And a carefull endeavour to save the party with whom we are angry.

3. Let the proper, and principall object of our anger be sin only, offending our good and gracious God, namely our own, 2 *Cor.* 7. 11. and others. *Num.* 25. By accident, consequent, secondary, and lesse principall the sinner.

4. Let the proportion, and measure of our anger be more for sinnes against God; lesse for sinnes, wrongs, and trespasses against our selves.

5. Let the manner be deliberate, advised, charitable, mercifull, moderate, and compassionate, *Iam.* 1. 19.

6. Let the continuance be short, *Eph.* 4. 26.

Then our anger thus qualified, it being not against the person, but sin of our neighbour, or of our selves: it proceeding from love of the party with whom we are angry: it being against sin, for Gods glory, because he is thereby dishonoured: it is not sinfull, but a holy affection, very helpfull, and much available for us Christian souldiers; as great *Basil* saith excellently. For the irascible part of the soule (saith he) is necessary to us for many vertuous works: for as a souldier taking weapons from his Captaine is prepared to be helpfull at his command; so anger hath been helpfull to reason against sin. Verily anger is the snew of the soule, yeelding fortitude, constancy, and strength to doe things well and orderly: which doth restore the soule allured, and waxing wanton with pleasure; restraining it as with a certaine weapon more severe, and valiant, from effeminate, and remisse.

Neither

Neither canst thou pursue sin with sufficient hatred as thou oughtest, if there be wanting in thee an indignation and anger against it; wherefore I suppose that we ought as well to have a love to the study of vertue, and to retaine hatred against vice, to the which anger is most profitable: for as a dog to the shepherd, so anger obeying reason is mild and gentle to its assistants, and is revocable, or called back againe with reason; for as a dog is grim and rough at a strangers voice, and looks if he see his help and care to be declared; and is seene to feare and dread his assistant, and those that pertaine to the kennel, In like manner most blessed and good anger doth defend the wisdom of the soule, and afford helpe to the worke of vertue: Moreover it is not easily reconciled with deceiptfulnesse, neither hath it familiarity therewith: Moreover it doth not maintaine any good will towards those things which are hurtfull; but is seene continually to barke against deceiptfull sensuality as against a wolfe. So therefore anger being disposed with reason when it ought, and as it ought, doth procure courage, patience, and constancy.

Basil Serm. de ira pag. 119.

## CHAP. X.

*Souldiers ought to take heed.*

**S**ouldiers are or ought to be circumspect and very cautious, carelesse security being accompanied with perillous and pernicious losse and danger, as is evident not onely by *Dionysius* regaining his former losses from the secure *Syracusians*; the *Romans* theirs from the carelesse *Carthaginians*, and diverse other memorable victorious exploits enterprised and effected by sudden surprises: but also in sacred Writ by the terrible and tragickall execution upon the host of *Midian* by *Gideon*, *Judg.* 8. 11. of *Amalek* by *David*, *1 Sam.* 30. 16, 17. and upon the carelesse inhabitants of *Laish* by the tribe of *Dan*, *Judg.* 18. 27, 28. Hence was it that Christ our Captaine and Commander, and the blessed Apostles our fellow-servants and soldiers do so often urge, and frequently charge and command us to take heed, to be warie or circumspect; spie, fore-see, be-

*Dn 175.*



Blest.

ἐν τῇ χάριτι.

ἐν τῇ.

ἐν τῇ χάριτι.

ware, or take heed, *Mat.* 8. 15. 12. 38. 5. 9. 23. 33. *Luk.* 8. 18. *1 Cor.* 8. 9. *Gal.* 5. 15. *Heb.* 3. 12. *2 Ioh.* 8. Attentively marke and take heed, *Mat.* 6. 1. 7. 15. 10. 17. 16. 6. 11. 12. *Luk.* 17. 3. 20. 46. *Act.* 5. 35. 16. 14. 20. 18. *1 Tim.* 4. 13. *Heb.* 2. 1. *2 Pet.* 1. 19. Diligently observe, or take heed, *1 Tim.* 4. 16.

Exactly consider and take heed, *Heb.* 3. 12. *1 Pet.* 5. 2.

Carnall and cursed security, occasioned and increased in the sons of men by the glittering pomp and dazzling prosperity of Belials brood, who wickedly wallow in all swinish, sensuall, or sinfull security, *Psal.* 37. By the abuse of Gods patience and long-suffering, and forbearance, *Ecc.* 8. 11. And their owne irreligious infidelity, causing them neither to credit, nor care for the inevitable and intolerable menaces threatned; nor the ineffable and inestimable promised mercies by the immutable and unchangeable Iehovah in his sure, sacred, and celestiall Word, *Heb.* 4. 2. they esteeming these dreadfull comminations therein threatned, and the gracious and gladsome favours and franchises therein promised meere foolishnes, *1 Cor.* 1. 18, 21, 25. This pernicious and peltiferous poysonfall of-spring of damnable unbelief causing men to go on, and live in sin, nothing fearing dangers and damnation, causing men not to regard at all the means of their salvation, but to give themselves wholly or principally to the vaine, though plausible, pleasures and profits of the world; making men to distrust in God, (who yet is just and faithfull, *1 Ioh.* 1. 9 and whose promises are yea and Amen, *2 Cor.* 1. 20.) and to trust in the abundance of their own riches, *Psal.* 52. 7. and to strengthen themselves in their wickednesse; and yet these are not to be trusted in, they being but uncertaine riches, *1 Tim.* 6. 17. making men harden their owne hearts by resisting the Word, by not profiting by the workes, by not yeelding to the motions of the Spirit of God: And this making a mans condition more incurable, and therefore more desperate than of many who are in dolefull desperation.

*These* beholding their finnes, and being sensible of them; *they* not seeing, and remaining senselesse of them. *These* groaning & grieving for their mispent time, cursed and crooked by-paths, and desiring better; *they* pleasing themselves in their wayward

and

and wicked wandrings, and therefore desiring no better; *These* earnestly desiring good counsell, and that they could embrace it; *they* neither asking nor admitting pious and godly counsell and instruction.

Let us who are the souldiers of Christ Iesus therefore take heed. But to what must we take heed? Of what must we beware?

Some things there are to which, other things there are of which we must beware.

First, the things which must be taken heed unto, are

1. Our selves, *Luke 17.3. Take heed unto your selves.*
2. Our selves, and those over which the Lord hath made us overseers, *Acts 20.28.*
3. Our soules, *Deut. 4.9. Only take heed unto thy selfe, and keepe thy soule diligently.*
4. The Word of God, *1 Tim. 4.16. Take heed unto thy selfe and to the doctrine. Heb. 2.1. Therefore we ought to take the more earnest heed to the things which we have heard, least at any time we should let them slip. 2 Pet. 1.19. We have a more sure word of prophesie, whereunto you doe well that you take heed.*

Secondly, The things which must be taken heed of, are

1. Sin it selfe in generall: Some particular sinnes in speciall, as the most dreadfull and dangerous, namely,

1. Induration, or hardnesse of heart, *Psal. 9.5, 6, 7.*
2. Apostasie, { *Hebr. 3.12. Take heed brethren lest there be in any of you an evill heart of unbeliefe in departing from the living God.*
3. Vnbeliefe, {
4. Hypocrisie, *Mat. 6.1.16. Mar. 8.15. Luke 12.1.*
5. Covetousnesse, *Luke 12.15. 21.34.*
6. Surfeiting and drunkennesse, *Luke 21.34.*
7. Fornication, { *Heb. 12.15, 16. Take heed lest there be any fornicatour, or prophane person, as Esau.*
8. Prophanesse, {

These and other sinnes are the chiefest things we should take heed of.

1. Sin being an evill way, *Jonah 3.8. Yea exceeding evill.*

It being an uncomfortable way of darknesse, leading to insupportable, and infernall darknesse, 1 *Iob.* 1. 6. It misleading out of the right and royall way of Gods commandements, 1 *Iob.* 3. 4. and It leading unto perdition, *Psal.* 1. 1. 6.

2. Sin (although few feel its burden, either because they know it not, or they judge it not to be sin, or so grievous, or they beleeve not Gods Word, or their hearts are hardened, or they are not tempted, or because it, being in them, is in its proper place like water in the sea, or because themselves are dead, so not sensible of weights and burdens) being a terrible oppressing tyrant, *Luk.* 21. 34 and intollerable insupportable burden.

1. To wicked men, and Angels, weighing and pressing them to that bottomlesse pit and burning lake, where there is weeping, wailing, gnashing of teeth, and gnawing of flesh for ever and ever,

2. To the sanctified soule, *Psal.* 38. 4. forcing him to flie a-maine to the Lord Iesus for ease and succour, shelter and supportation, *Mat.* 11. 28.

3. To the whole creation, causing it to groane and travaile in paine together untill now, *Rom.* 8. 22.

4. To the Lord himselfe, he being wearie to beare it, *Isa.* 1. 14. and pressed under it as a cart is pressed that is full of sheaves, *Amos* 2. 13.

Sin being a burden too heavy for heaven to beare, pressing the Divels thence: Too heavy for Paradise, expelling Adam thence: Too heavy for the earth, making it reele to and fro like a drunkard, *Isa.* 24. 10. Onely hell must beare it.

3. Sinne is shamefull, shame being a subsequent of sinne: either,

1. Shame, a fruit and signe of repentance, *Ier.* 31. 19. *Zach.* 13. 4. *Rom.* 6. 21.

2. Or shame, a punishment for sinne upon the wicked and ungodly, although not alwayes here, *Ier.* 3. 3. 6. 15. 8. 12. but onely somtimes, *Ier.* 2. 26. yet everlasting shame and confusion are certaine consequents of finnes unrepented of by Gods ordinance and justice.

3. The occasions of sinne are to be taken heed of. *Ecc.* *Gen.* 3. 6.



3.6. *Dinah Gen. 34. 1.* sinned, not shunning the occasions. *Joseph Gen. 39. 10.* and *Iob, Iob 31. 1.* avoided the occasions, to avoid the sin: agreeable whereunto are those divine directions, *Pro. 1. 15.* My sonne, if sinners intice thee, consent not. 5.8. Come not nigh the doore of her house. 23.31. Look not on the wine, &c. To avoid and decline the occasions of these, whoredome and drunkenesse; it being as possible to keep dry wood laid upon the fire from burning, as to preserve our selves from sin without declining its occasions.

3. The instruments of sin are to be taken heed of: namely, carnall friends, evill company, corrupt and false teachers. *Mat. 7. 15.* Beware of false Prophets. *Mat. 10. 17.* Beware of men. *Mar. 13. 5.* Take heed lest any man deceive you. *Rom. 16. 17.* Mark them and avoid them. *Col. 2. 4, 8.* Beware lest any man spoile you. *Phil. 3. 2.* Beware of dogs, beware of evill workers. We are so to beware of these instruments of sin and Satan, as that we marke and observe, shun and avoid them; and that they do not deceive and delude us.

4. Satan that subtile serpent, the authour of sinne is to be taken heed of: For the Divell, like a cunning cleaver of wood, who putteth in first a little wedge, that it may make roome for a greater, untill it be cloven into shivers, first striving to enter into mens hearts by a little sin, then by a greater, untill he hath divided their soules between God and Belial, and so shivered them, that they are made fit fewell for the infernall fire of hell: Take heed therefore of him.

1. Sinne is the worke of that wicked one, *John 8. 44.* You are of your father the Divell—and the works of your father ye will doe. 1 *John 3. 8.* Christ came to destroy the works of the Divell. Take heed therefore of Satan, lest he worke in our hearts as he doth in the hearts of the children of disobedience, *Eph. 2. 2.*

2. Take heed of Satan, who is the enemy of mankind, *Mat. 13. 39.* And our adversary, 1 *Pet. 5. 8.* Yea that wilie old serpent which deceiveth the whole world, *Rev. 12. 9.* therefore a lie and subtile enemy which will leave no wayes unattempled, make use of all advantages, and fit his ensnaring

temptations to all occasions. That strong man, (*Mat. 12. 29.*) who hath mightily shaken the best men that ever breathed, Christ Iesus onely excepted, therefore a potent, and powerfull enemy. That roaring Lyon walking about seeking whom he may devour, *1 Pet. 5. 8* and ravenous red Dragon, *Rev. 12. 13.* therefore a cursed, cruell adversary.

3. Take heed of Sathan, he being such an enemy. That no man can master with might, or destroy with strength; That no man can circumvent with policie, or match with subtilty; Whom no man can allure by eloquence, or perswade by flattery; Whom no man can escape from by flight, or eschue by fleeing.

4. Take heed of Sathan, who can behold and see us, and our most privie, secret, and retired words and actions. Who cannot be secluded from our privie chambers, or secret closets by locks, doores, or all such like fortifications; he bring spirituall, and therefore quickly in any place: Who is never weary, nor needs any refreshing by eating, drinking, sleeping, &c. as wee doe and therefore hath opportunity to husband, and manage even these occasions, as he doth, to harne and hurt us, *1 Pet. 5. 8.* Seeking alwaies, to devour.

## CHAP. XI.

Duty 6.

*Souldiers must be watchfull.*

**V** Watchfullnesse is not onely as expedient, but also as necessary for martiall men as the fore-mentioned particulars: for without watchfull vigilance the strength of *Hercules*, the hardinesse of *Hector*, the noblenesse of *Alexander*, the policie of *Pirrhus*, and the good successe of *Scipio* are to little purpose.

*Scanderbeg* that terrour to Turkes, and mirrour for martiall men, (who with 15000 discomfited the army of *Aliu Bassa* being 40000: who with the losse of 20 horte, and 50 foot slew 5000 of *Mustaphaes* forces. Who with 4000 horse, and 2000 foot encountred *Mustapha*, and with the losse of

300 men slew 10000, tooke 15 ensignes, *Musapha* himselfe, and 12 others. Who with 6000 horse encountred *Debreu* with 14000, slew him hand to hand, and 4120 of his souldiers. Who with the losse of 100 Christians, and 80 wounded slew 11000 Turkes under the Command of *Moyse* a traiterous revolter. Who with the losse of 60 Christians slew some say 30000, some say 20000 under the command of *Isaack* and *Amesa* invading *Epirus* with 55000. Who with 8000 horse and 4000 foot encountred at once *Iacup* with 16000, and *Baladine* with 20000 horse and 4000 foote, put them both to flight, slew *Iacup* with his own hands, slaughtered 24000 Turkes, tooke 6000 prisoners, and might have taken *Baladine*; but, wearied with fight, he said, O let some of our enemies live to report their owne slaughter, and our victory. Who with his owne hands at severall times slew 3000 Turkes) by the negligence of his watch at one time lost 2000 horse, and 3000 foot.

It hath beene ever therefore the constant and continuall care of Cities, Common-wealths, chiefe Captaines and Commanders to prevent the subtile, and deceitfull circumventings of their enemies by daily and diligent, constant and continuall watchfullnesse. Witnesse not onely the practises of particular persons, as of *Scanderbeg*, who slept but two houres in the night untill he had delivered his countrey, and of particular places, as of the famous citty of *Thebes*, which in each of its 100 strong and sumptuous gates had a watch of 200 horse: But also of all both places and persons, who in their citties, and armies (especially in times of warre) keepe watch and ward ordinary and extraordinary, to warne them of danger if any be. *Therefore we have need to watch much, or of great watchfullnesse; because we have alwaies warre, and no truce, saith Chrysostom.* The Scripture therefore doth strictly presse, and enioyne with soveraigne commandements, sweetly perswade, and induce with serious allurements all Christian combatants to watchfullnesse. *Matth 24.42, 43. Watch therefore for you know not, &c. 25. 13. Watch therefore, &c. 26. 41. Watch and pray, that you enter not into temptation. Luke 12. 37.* Blessed.

*Chrys. Hom. 3.  
in Gen. 1. Tom.  
1. pag. 13.*



Blessed are those servants, whom the Lord, when hee cometh, shall find watching. 21. 36. Watch ye therefore, and pray alwaies, &c. 1 Cor. 16. 13. Watch ye, stand fast, &c. 1 Thess. 5. 6. Let us watch, and be sober. 2 Tim. 4. 5. Watch thou in all things. 1 Pet. 4. 7. Be ye therefore sober, and watch unto prayer. 5. 8. Be sober, be vigilant, because your adversary the Divell as a roaring Lyon walketh, &c. In which Scriptures, and divers more, which use this military word, Christ Iesus, and his blessed Apostles, like wise and warlike Captaines, instruct us Christian souldiers to behave our selves like those who in warre are appointed continually to watch in some sconce, watch-tower, or other eminent place, where they must rowse up themselves thoroughly that they sleepe not: pryingly view up and downe every where, and descrie what may be helpfull or hurtfull to the army or citty.

Ezek. 3. 17.

2 Sam. 13. 34.

2 Reg. 9. 17.

מִשְׁמָרֵת of מִשְׁמָרֵת

The word in Hebrew signifying a watchman is derived of a word signifying to see a farre, to espie, to consider diligently: So that a watchman is an espiall, a considerer, a viewer, an observer.

The Greeke words signifying watchmen, and watchfullnesse, and to watch, some of them signifie an abstaining from sleepe, to awake out of sleepe. Some a keeping guard, seeing to, an observing.

In the Latine tongue the word signifying watchfullnesse is derived by some of a verbe which signifieth to bee strong and lusty, to have force, and power, wherefore watchmen ought not to bee slothfull, faint, and lazie, as sleepers are; but such who are in liveliness strength and vigour.

By which particulars it is easie to be seene that watchfullnesse is a military word, a daily duty for martiall men (and therefore for us Christian souldiers) and what it is; namely,

An earnest care to live every day as one would live upon his dying day, or upon his judgement day.

A diligent observing of all such things as may helpe or hinder us in our Christian warfare.

A wary diligence whereby we looke to our selves, to those offices

ἡγρυμνασθαι  
ἡγρυμνασθαι  
ἡγρυμνασθαι  
of ἡγρυμνασθαι.  
φύλαξις  
of φύλαξις.  
Vigilia, a vi-  
geo, est enim  
vigere valitum  
& robustum  
esse, quasi vim  
agere; quare  
vigiles non  
sognes non tor-  
pentes quales  
sunt dormien-  
tes, sed qui vi-  
gore suo sunt.

offices we take in hand, and those things which appertaine unto them.

A carefull observing of our hearts, and a diligent looking to our waies, that they may be pleasing and acceptable to God.

A diligent observing of our dangers, and our duties therein to be performed.

1. This watchfullnesse is often and ordinarily, frequently and forcibly enjoined by our gracious saving Sovereigne and chiefe commander Christ Iesus. *Marke 13.37. Watch: 37. What I say to you I say to all, Watch.* *Reasons.*

2. This is a duty of important, and urgent necessity.

Both in regard of our enemies with whom we must encounter, who are for number innumerable, for malice implacable, for labour unwearied; for condition and quality spirituall, invisible, mercilesse; for diligence incessant, leaving no stone unrolled, no meanes unattempted to harne and destroy us.

As also in regard of sin, against which we must combate, and of which we must heedfully beware: This being of so subtil, deceitfull, bewitching, insinuating nature, that where these finde entrance, and can get admittance they doe not solitarily, and without company surprise the secure seduced soule; but with their over-flowing troupes furiously flocking together strive to surcharge the same. Witnesse *Cains* unadvised anger, *Gen. 4.* which produced inveterate wrath, that barbarous and bloody murder, that desperation. Witnesse *Dauids* idlenesse, which occasioned lust, adultery, murder, *2 Sam. 11.* And that it may the more easily ensnare and inveigle us with its bewitching guiles, it fawnes, and fleeces upon us with a painted face polishing over its pestiferous pollutions with plausible and pleasing pretences of piety, of providence, good husbandry, good fellowship, of decency, devotion, &c. Watchfullnesse therefore is very needfull. For the greater danger wee are in, or subject unto; the more watchfull and carefull wee must bee for our owne and others safety.

3. This

3. This is a speciall private helpe to the publique exercises of religion. It is the first and principall private helpe by good and right reason, this being as an eye to see them all well, and rightly done and used : Yea this must bee a continued conjoynd companion to all Christian performances. Wee are to watch unto prayer, *Ephes. 6. 18.* namely, to get ability to pray, and that aright, to the occasions, and opportunity of prayer, to the successe and event of prayer. We are to watch unto prayer, that we bee not seene of men like hypocrites, that we use not vaine repetitions as the heathen, *Matth. 6. 5, 7.*

We are to watch unto hearing, *Luk. 8. 18.* namely, that we heare with faith, and confidence, with submission, willing assent, and purpose to obey.

We are to watch in our workes of mercy, that we doe them not to be seene of men, that our left hand do not know what our right hand doth, *Matth. 6. 1, 2, 3.*

We are to watch unto fasting, that in this we approve ourselves to our father in secret, that he may reward us openly, *Matth. 6. 18.*

4. The best, and bravest, the most wise, and worthy souldiers in this our warfare neglecting or securely sleighting their Christian watch, have fearefully fallen, shamefully beene foyled, and supplanted, and dangerously deceived through the suddaine fallies and surprisalls, the vigilant underminings, and violent encounters of our virulent and unwearied assailants. Witnessse *Adam* and *Eve*, *Gen. 3. 6.* *David*, that man after Gods owne heart, *2 Sam. 12.* *Salomon*, the blessed of the Lord, and many more.

Use 1.

Be we not therefore carelesse, and negligent in this important duty, like unto the palpable prophane worldling, and the sottish secure Christian.

Is it not a wonder to see how extraordinary vigilant men are for the procuring, protecting, and preservation of the fond and fading transeunt temporary trashy trifles (I speake comparatively) of this life : So that if a citty or countrey is in danger, we neglect not, but carefully keepe constant, and con-



continuall watch and ward to prevent inrodes, inundations, or any other imminent perills. If our houses are in danger of rifling and robbing; if our bodies are in danger of dreadfull diseases, and dismall death we double our diligence to preserve our goods from pilferers, and to secure our bodies from saddening sicknesses, and dreadfull death. Is it not I say a wonder to consider how watchfull we all are for the preservation of these impotent and inferiour favours, and how carelesse and negligent the most are to keepe this spirituall watch which concerneth our immortall, and inestimable wellfare or woe, the everlasting happinesse or horror of our precious soules?

Would we not judge that man a mirrour of madnesse which would closely keepe, and safely guard his windowes to shut out silly feeble neglected flies, and leave his doores and gates wide open and unregarded; So that fierce and formidable, curst and cruell, savage and unmercifull ravenous beasts; barbarous and bloody men might have free ingredience to rent, and teare, to consume and devoure?

Would we not deeme that man a foole of all fooles which would diligently guard and defend dung and drosse; and disregard gold, pearles, and precious stones; yea so that with little difficulty, if not with great facility, every fraudulent felon, and purloining pilferer might steale away, and at his pleasure spoile him of them? Certainly yes.

And are not the greatest number of men such franticke bedlams, and witleffe fooles, keeping constant, and diligent watch against fraile and feeble mortall men for the safe keeping of their goods, bodies, and other like of lesse availe, and giving free liberty to Sathan, and his adherents to ransacke and rifle, to dispoile and destroy their precious, yea peerelesse soules? I would they were not.

This want of watchfullnesse hath beene, and therefore still is a prime and principall cause of much evill, many sins, great shame, bitter grieve and sorrow to our first parents, to *David*, and to whom not?

Labour wee to know, and learne, strive to bee rightly instructed in, and presse wee forward to the practise of this pre- Use 2.

prevailing and important duty of watchfullnesse.

*Motives.*

1. This adding vigour and victory to our petitions, enabling us to pray more powerfully, and prevailingly, *Mat. 26. 41. Watch and pray that ye enter not into temptation.*

2. This being a meanes to obtaine constancy, certainty, resolution, and perseverance in well-doing, *Ephes. 6. 18. Watching thereunto with all perseverance.*

3. This disposing, and setting the soule in order to doe all things aright in regard of manner, and end, in sincerity, with delight, with our hearts to the Lord, cheerefully.

4. This enabling us to discern and know (it discovering unto us) our own particular estate and condition. Then which knowledge what more usefull? Then which ignorance what more uncomfortable, what more unprofitable?

5. This fashioning and fitting us to receive and entertaine the Lord Iesus at his comming, and whatsoever he sends in the meane time, *Matth. 24. 46.*

6. This fortifying us against spirituall dangers: So that hereby we are prepared for temptations, *Luke 21. 36.* enabled to encounter with them, *Ephes. 6.* and procure a good issue out of them, *Luke 21. 34.* So that hereby we may foresee the better to flee from and prevent the furious and fawning assaults of our deceitfull and dreadfull enemies. So that by this we may be freed from spirituall dreames and fancies, enabled to weaken the body of sin, to cleanse our waies, to avoide or cover our infirmities.

7. This hath speciall promises of blisse proposed, to provoke and pricke us forward to the performance hereof, *Rev. 16. 15. Blessed is he that watcheth. Matth. 24. 46. Blessed is the servant, &c.*

8. This duty being of absolute necessity. Not onely in regard of the infirmity of our flesh, *Matth. 26. 41.* the snaring sleights and subtilties of the world and Divell, *1 Pet. 5. 8.* and the uncertaine coming of Christ to judgement, *Mar. 13. 33.* But also to shun and avoide those terrible, and dreadfull menacing comminations threatned by the unchangeable irefull sin revenging Iehovah against the sleighters and neglecters of this

so notable and needfull duty, *Rev. 3. 3.* If therefore thou shalt not watch I will come on thee as a theefe, and thou shalt not know what houre I will come on thee. *Matth. 24 50, 51.* The Lord of that servant will come in a day when hee looketh not for him, and in an houre that hee is not aware of, and shall cut him him in sunder, and appoint him his portion with hypocrites.

Bee wee all (fellow souldiers) watchfull Christians, *Use 3.*  
namely

1. Such whose delight is in the sacred shining Word of God, *Signes.*  
which is a light to our feete, and a lanthorne to our paths, *Psal. 119. 105.* Taking heed unto our waies according unto the same, *Psal. 119. 9.* As they who are watchfull, and willing so to continue, take pleasure in, make great account of, and have a continuall constant eye unto glad some lights, and uner-  
ring directions.

2. Such whose desire is insatiable to insinuate, and insert our selves inseparably into the sincere society of wise and wary Christians, who may helpe and avails us much to keepe us watchfull. *Heb. 10. 23, 24, 25.* Not forsaking the assembling together as the manner of some is, &c. No whit affecting evill companions, sleepe, and dead-hearted Christians. As they who are vigilant, and carefull so to persist, love, and like well, desire, and delight in the company of watchfull and waking companions, whose association affordeth much helpe and assistance. Little regarding, much lesse requiring the fruitlesse fellowship, and unprofitable presence of snorting sleepers, or dead men, the fruition of these affording no furtherance unto, but rather frustrating their intentions.

3. Such whose hearts, and affections are set upon things above, not on things below, being assured that our life is hid with Christ in God, and that when Christ our life shall appeare we also shall appeare with him in glory, *Col. 3. 2, 3, 4.* having our conversation in heaven, looking for the Saviour, the Lord Iesus, *Phil. 3. 20.*

Such who are carefull to curbe, and keepe out the occasions, and beginnings of sin, taking strict notice, as watchmen  
doe,



doe, what wee admit, or permit to passe by our outward members into, or from out of our hearts. For without all doubt.

If we doe not affect, and delight in the Word of God, which is a light to our secte, and a lanthorne unto our paths.

If we affect corrupt companions, and can comfortably endure to be with evill men, and dead-hearted Christians.

If our hearts are wholly carried away with the world, after our callings.

If we keepe not out the beginnings, and occasions of sin. We do not watch.

Use 4.

Over what we  
must watch,  
and how.

Watch wee therefore. But over what should wee watch?

First, Over all, and every of our thoughts, words, and actions, *Psal. 39. 1. I said I will take heed unto my waies. David* did, we therefore ought to keepe a constant, and continuall watch over all our waies.

Reas. 1.

Because the dreadfull, and disadvantageous dangers, to which we are subject, are durable, yea constant and continuall: Our fatall, and formidable foes continually fighting against us: Our many mighty malicious enemies being painefull and laborious to encounter and environ, to ensnare and intangle us; yea so that we are never safe and secure from Sathans tempestuous, and tyrannizing temptations.

No place can patronize or protect, safeguard or secure us from the slie, and subtill, direfull and dangerous darts of the Divell. Witnesse paradise that peculiar peerelesse pavillion of this world, that dainty, and delightfull *Eden*, and garden of God, that immaculate inamouring pleasant place decked, and invested with innocent integrity, wherein our first parents were strongly assailed by the subtill serpent, and shamefully foyled.

No company, no manner of consorts, or confederates can conserve, and confirme against the contagious circumventings; and confronting conflicts of the red Dragon. Witnesse the fearefull, yea finall and damnable fall of *Indas*, a coadjutour  
with

with the Apostles, a companion in their labours, a comfort of their communion, and a selected servant in Christs family.

No condition, calling, or estate of life can exclude, or keepe out, exempt or priviledge us from the execrable excursions of the evill one. Witnesse that patheticall pious prayer of *Agur*, *Pro. 30. 8. Give me neither poverty, nor riches least, &c.*

No degree of Christianity can divert, or turne from us, defend, and free us from the dreadfull, diabolically, and tempestuous temptations of Sathan. Witnesse *Adam* assaulted in his spotlesse innocency. Witnesse *David* a man after Gods own heart, provoked by Sathan to number Israel, *1 Chron. 21. 1.* Witnesse *Peter* a valiant and courageous Champion of Christ, winnowed by the wicked one, *Luk. 22. 31.* Witnesse *Paul* a victorious & vigilant, and unwearied, and laborious workman in the Lords vineyard, buffeted by the messenger of Sathan, *2 Cor. 12. 7.* Witnesse Christ Iesus the only begotten Son of God, the only Saviour of man, and mediatour betweene God, and man, the Lamb without spot and blemish, *1 Pet. 3. 18.* who never did any thing amisse, *1/a. 53. 9. Luk. 23. 41.* was set upon with terrible, and treble temptations, *Mat. 4.* Yea the dearest of Gods children, and servants, who are the most eminent for parts & graces, being fitted, and called out for the highest, and most honourable services must looke for greatest tentations, & most of all to be molested with the Divell. For as tyrannizing tyrants offer not violence to the vast and vanquished, but to the resisting cities, & corporations, which are replete and replenished with riches & revenues. As pillaging pirats assaile, and set upon not evacuated and empty, but the wealthy and richly laden ships. As theevish robbers will not mind to meddle with rogues and beggars but the well-monied travellers: So Satan, the worst and vilest of pirats, theeves, and tyrants will be dealing with them who have rich booties of spirituall treasure; rageth and takes on most against such who are rescued out of his slavery by the power of Christ. Labouring with all his fraud, and force to retaine and recover his prey. When did the divell tempt *Adam*, but when he was like the image of God? When  
O did

did he tempt *Iakob*, but when he had his fathers blessing, inciting *Eſau* against him? When did he tempt *Abell*, but when his sacrifice pleased the Lord? and then he stirred up *Cain* to kill him. When did he tempt *Iob*, but when God said he was a good man? As long as *Paul* was among the high-priests, hee was in great authority, credit, and countenance, but when he was turned to Christ, hee was many waies assaulted by the Heights of Satan. These are speciall eye-sores to Satan, & a faire marke for the arrowes of his tentations. These doe most of all seeke the ruine, and doe most of all harme and hurt the Divels kingdome, seeking the impayring and ruining thereof with their utmost endeavours; and therefore he cannot but hate, and seeke to hurt these most. Since therefore no place, no company, no estate of life, nor degree of Christianity can secure us, but wee are, and must be in continuall danger wee must necessarily bee carefull to keepe a constant, and continuall watch.

2

Because we are to serve God al the daies of our lives, *Luk. 1. 75.* yea with all the parts and faculties of our soules and bodies, *1 Cor. 6. 20.* It is therefore a matter of urgent necessity to be watchfull over all our thoughts, words, and actions, that so we may savingly serve our good and gracious God, yeilding unto him absolute obedience without any exception of any his commandements, *Mat. 18. 20.* totall obeisance with soule and body, serving him solely, *1 Cor. 8. 6.* not him, and sin, or Satan; for his sacred service cannot subsist and stand with the service of Divels, *1 Cor. 10. 20.* With the service of sin, *Rom. 6. 17, 18.* With the service of Antichrist, *1 Iob. 4. 3.* With the service of Idols, *1 King. 18. 21.* With the service of riches, *Mat. 6. 24.* or with the service of the bellie, *Phil. 3. 18, 19.*

3

Because we must be countable for all our thoughts, words, and actions. The Lord will render to every man according to his deeds, *Rom. 2. 6.* For every idle word that men shall speake, they must give account thereof in the day of judgement, *Mat. 12. 36.* And God will judge the secrets of men by Iesus Christ, *Rom. 2. 16.* It stands us in hand therefore to keepe a continued constant watch over all our thoughts, words, and actions.

Be



Be we not therefore in the number of those unwise, unwary, and careless Christians, who watch by fits, and flashes, at a Communion, on a Lords day, in some mens company, or some such speciall occasion only; but take full liberty to wallow in worldlinesse, and other wickednesse, to live licentiously at other times, and occasions. For to watch, and ward warily, and vigilantly, and after to give free entrance and admittance to an enraged enemy is to little or no purpose; yea it doth aggravate the exasperated foe, frustrate and annihilate all future and former performances.

But let us carefully, and constantly keepe a continuall watch.

1. This directly differencing us from hollow hearted halting hypocrites, and disloyall dissemblers, who may watch in shew, and for a time: and deciphering us credibly to be without contradiction Christians indeed. *Motives.*

2. This assuredly ascertaining us, that we are in that holy, and happy condition, in that blessed, and beneficiall state of grace, a fruitfull forerunner of immortall glory.

3. This making us to be punctually, and precisely prest, and prepared alwaies to receive, and entertaine Christ Iesus our Sovereigne and Supreme Lord, *Mat. 24. 46.* our blessed and beneficiall Bridegroom, *Mat. 25. 10.* And to be alwaies ready to undergoe voluntarily with vigour, and victory whatsoever odious obstacles, and offensive oppressing occurrences oppose us in the meane time in this our warring pilgrimage.

4. This unwearied vigilance securing, and freeing us from an innumerable intricate insinements, and a numberlesse sort of fraudulent guiles, and subtile Satanicall sleights of the Devil, *1 Pet 5. 8.*

5. This strengthening, and enabling us to keepe alwaies a good conscience void of offence towards God, and man, *Act. 24. 16* By which our pretious faith is confirmed, and conserved, *1 Ioh. 3. 21.* By which we claspe hold upon, and conjoyne our selves in a comfortable communion with Iesus Christ, *Ephes. 3. 17.*

6. This wary and continuall watchfullnesse over our selves

in, and to the end assuring us that the Lord of hosts will alwaies watch over us for our good, *Psal.* 37. 32, 33, 34.

Let us therefore be alwaies watchfull in all our waies, and actions, that we thinke, speake, and do good, Seasonably in time fitting, and convenient, *Mat* 25. 3, 11. Constantly, without ceasing, and intermission, *Luk.* 21. 36.

Secondly, Over our hearts we ought to be watchfull, yea so as to guide, and guard them with double diligence, with speciall strictnesse, and our best and utmost endeavours, *Deut* 4 9. *Onely take heed to thy selfe, and keepe thy soule diligently. Pro.* 4. 23. *Keepe thy heart with all diligence, &c.*

Reas. 1.

These are the well-spring, and beginning of good or evill, all goodnes, and all sin breeds & begins in the heart. These are the seat and sink of sin, the roote, and fountaine of all filthinesse, *Mat.* 12. 35. *Mar.* 7. 21. *Luk.* 6. 45. *Heb.* 12. 15. These are the wombes wherin sin is conceived, hatched, and harboured, *Luk.* 22. 3. *Act.* 5. 3. *Iam.* 1. 14. yea from hence are the issues of life, *Pro* 4. 23. So that hell, or heaven, life or death is from the heart.

2

These are the most precious, and unmatchable things which we possesse, farre surpassing in worth, and true valuation the pleasures, pompe, and profits of this whole world, *Mar.* 8 36, 37. Hence is it that the Lord our God, whose we are, and whom wee ought to serve, likes, and loves best, beholds and looks at especially, commends, and calls for most the heart, and its sincere service, *Pro.* 23. 26. Hence is it likewise that Sathan labours with tooth and naile, seekes for with might and maine to pilfer away, possesse, and captivate the heart of man; this being the chiefeest castle and citadell in us little worlds to sway and over-rule, to checke and command the rest: yea and the prime, and principall possessour and preserver of the most choice, and chiefeest gifts, graces, and good things wee doe or can enjoy. Yea and hence it is, that that malicious enemy of mankind cares not how much, and often men pray, heare, &c. but is well enough content that men bee frequent in all such like performances (and therefore hee little molests such men, which satisfie themselves in outward formes) so bee their hearts be

bee rotten, and naught, and so his owne.

These are exposed to very many, and diuers dangers in regard of our owne cursed corruptions, Sathans subtilties, riches, pleasures, preferments, and wicked men. And wee by them are in great hazard, and lie open to innumerable perills. These being deceitfull aboue all things, *Ier. 17.9.* These being ready to run away from God, and good, from godli- nesse and gracious performances, *Isa. 29.13.* These being easily stolen away by the vanities of this world, the deceitfull delusions of Satan, and the guilefull sleights of our own sinfull flesh.

These are they that bring all into order, and good frame, or contrarily distemper and disorder all. In the naturall body the heart may bee sound and good; yet the hands withered, the eyes blind, the feet lame, the whole body diseased. But in the spirituall man if the heart is sound and substantiall, the eye is not proud, not wanton; the eare is not deafe, but open and attentive to good counsell, the hand is not withered, but fruitfull and open to distribute, to doe good.

Its therefore a matter of greatest moment, and chiefeft consequence to guide and guard, to watch and ward our hearts.

That these our precious pearles be not stollen away, and we dispoiled of them.

That these be not stained and defiled: that so wee may preserve and present them chaste virgins to Christ, *2 Cor. 11.2.*

That these fountaines, and storehouses of our thoughts, words, and actions bee not annoyed: that so out of the good treasure of our hearts we may bring forth good things, *Mat. 12.35.*

That these be not stony, thornie, high-way, and so gracelesse grounds, and barren fields: that so they may be fertile fields, and good ground, *Mat. 4.20.*

That these forts and holds formerly possessed by the strong man of mischief the diuell, as his principall palaces, and prime places



places of residence being recovered out of his rigorous and hellish slavery by Christ Iesus that victorious, and invincible Lyon of the Tribe of Iudah, *Mat. 3. 27.* be not regained by Satan, reduced, and reclaimed to his Satanicall slavery, and reestablished under his tyrannicall regiment: for which ends, and purposes, that he may reenter, rule, and reigne againe, yea, & with seven other spirits more wicked then himself, *Mat. 12. 44, 45.* he doth continually beleaguer, begirt, & besiege, & alwaies assault us with terrible temptations his most forcible batteries. That so they may be rich, & royall treasures replenished with, and reserving the pure precious, and peerlesse graces of Gods spirit, and his sacred Word, *2 Cor. 4. 4. Col. 3. 16.* yea & that so they may be holy habitations of the God-head, the father dwelling and abiding in them by his son, the son by the spirit, and the spirit by his graces, *1 Cor. 3. 16. 2 Cor. 6. 16.*

Which if (and that we may) doe.

I. Ever, and alwaies, earnestly, and incessantly without intermission imploy them well, not suffering them to bee at any time idle, or ill imployed. These are in continuall agitation, and constant motion and meditation; carefully therefore keepe them close earnestly to mind, and muse upon things good and godly, pious and profitable: For as the Mill in motion turning, and rolling about in its swiftest volubility, and turning motion doth forcibly and effectually worke upon such materialls men load it with, exquisitely grinding grists of all sorts of graine for the behoofe and benefit of mankind: Or sordidly soiling it selfe, breaking, and bruising in pieces with fury and violence foule and filthy rubbish if put and powdered into it, or being emptied and evacuated of objects from without, doth heate and harme, fire and inflame, gnawing and grating upon it selfe incommodiouly and incessantly: Even so the mind of man in motion alwaies doth either earnestly mind and thinke upon divine and fruitfull meditations; tire and trouble it selfe with disturbing disquieting discontents, with concurring carking cares, with triviall, yet turbulent trifles, or other such like vicious and vitiating vanities: Or else doth waste, weare, and weary it selfe with  
fruitlesse

Motives and  
Meanes.

*Natura humanus animus agilis est, & pronus ad motus. Sen. de tranquill. anime c. 2. pag. 523.*

fruitlesse some and froth, fondly and frantically feeding it selfe upon imaginary fictions, and fantastickall fancies. Be we therefore frequent and fertile in spirituall and sacred considerations and meditations, remeinbring Gods name, *Psal. 119. 55.* Thinking on our wayes, *59.* meditating on Gods law all the day, *97. &c.* preventing and suppressing betimes evill thoughts, which alienate from, and make enemies to the Lord, *Col. 1. 21.* Cherishing and maintaining good and gracious imaginations, causing Gods Word to dwell in them richly in all wisdom, &c. *Col. 3. 16. Psal. 119. 11.* Establishing them by counsell, *Prov. 20. 18.* namely of the delightful testimonies of our good God, *Psal. 119. 24.* bringing them into obedience of Christ, *2 Cor. 10. 5.* So that wee may thinke uppon such things which are good—of good report, &c, *Phil. 4. 8.* and keeping them to an universall obedience of Gods Commandements, *Psal. 119. 128.*

2. We are, and must be continually carefull of, and looking unto our outward senses of seeing and hearing. As vigilant watchmen, who guard, and keepe some fort of note, or place of importance examine exactly and diligently enquire after all manner of commers in, and goers out, and to this end and purpose are continually ready prest to marke and view especially all places of passage to and fro, the better to prevent sudden surprisings, and violent assaults: Even so we who are to watch and ward our hearts and soules those worthy precious parts of greatest importance must providently and precisely rectifie & regulate, refraine and restraine, and laboriously look unto these perfidious and perillous waies and passages of egress or forth-going, and ingresse or entrance into our soules.

That the Divell and death climbe not in by these windows, *Ier. 9. 21.*

That Sin and Satan rush not in by these to ruinate us. Make therefore, as *Iob* did a covenant with your eyes, *Iob 31. 1.* That these give not entrance or admission.

To cursed and care carking Covetousnesse. *Ecclesiast. 4 8. His eye not satisfied.*

To pernicious and Luciferian Pride, *Psalm 131. 1.*

*Min eye is not hangby, Isa. 31. 6.*

To damnable deforming Drunkenesse, *Pro. 23. 31. Looke not on the wine, &c.*

To insatiable greedy Gluttony, *Gen. 3. 6. Shee saw,—Sheeooke and eat.*

To envenomed virulent Envie, *1 Sam. 18. 9. Sanleyed David. Mat. 20. 13. Eye evil.*

To impious irreligious Idolaters, *Dent. 4. 20. You saw no, &c. Ezek. 20. 7, 8.*

To pilfering and abominable Theeveries, *Iosh. 7. 21. Saw, coveted,ooke.*

To abhorre odious Adulteries, *Mat. 5. 28. committed adultery. 2 Pet. 2. 1. Eyes, &c.*

Or to any dreadfull and damnable deeds of darknesse, *Isa. 33 15.*

Stop and safe guide our eares, the tastors of our words, *Iob 34. 3.* the doores and portals of our hearts from the hearing of bloud, *Isa. 35. 15.* And from all the entisements of sin, and sinners, *Pro. 1. 10.*

3. Wee doe, and must often call our hearts to a reckoning. They who have a vigilant eye, over and upon faithlesse fraudulent fellowes, deceitfull and subtrill servants are ever and anon pressing, perswading, and calling upon them to a through consideration, and praise-worthy performance of their duty, and will daily and diligently reckon and account with them. Our hearts are deceitfull above all things, and desperately wicked, who can know them? *Ier. 17. 9.* Its therefore more then needfull that we should, and the more watchfull we are over them, the more urgent we are earnestly calling upon, and forcing them to a faithfull, fruitfull, firme, and frequent discharge of their duties; and the more wee will strive to bring and keepe them close to holy performances, to make conscience of them, to shun and avoide secret sins; The more carefull and considerate we are, or will be ordinarily and often to reckon with them: and the more laborious in looking unto them continually, not by fits and starts, it being a constant conscionable course that makes us good and accep-



acceptable to the Lord, *Deuteronom. 5. 29.*

4. We do, and must looke to our hearts at speciall occasions. They who are diligent watchmen, although they alwaies stand upon their guard, yet at some times, and certaine occasions, they double their diligence upon some serious service, and against some speciall danger. We also, although we are constantly and resolutely to persist without pausing or interruption in an officious observing of our hearts, yet are we to enlarge our endeavours, and with more caution to combine our care and circumspection over our hearts, looking to them most heedfully and warily in some particular times of trials by dangerous, deceitfull, faithlesse, fawning fellowes: by disheartening adversity, by bewitching, and oft besotting prosperity; or otherwise, when we are most provoked and pricked forward to offend our good and gracious God by resisting and resolving against the temptations. Thus let us dutifully and diligently looke to our hearts, that they be sound and right. That we may be sensible of, and see our owne corruptions, that we may heale them. And that we may performe and practice good duties sincerely with a good and honest heart.

3. Watch, as against all sin in generall, so especially against our personall and proper, which are our most powerfull corruptions, whereunto we are most prompt and prone, and against the sundry and severall occurrences and occasions of the same sins: We do and must endeavour daily more and more to know and curbe our darling and delightfull sins. As we are thoroughly acquainted with, yea so that we directly discern and know the disposition of those with whom we are continually conversant, we perceive and see their faults more than strangers do or can: So if we are vigilant viewers of our own hearts, and thoroughly acquainted with our owne wayes, we cannot but perceive and see more errours and aberrations in our selves than others can; we cannot but find and feele our delightfull *Dalilabs*, our darling sins. And as dutifull and diligent watchmen use most sedulity, severity, and strictnes to subvert and suppress secret and lurking home-bred traytours: so we being watchfull Christians, must, and will be sure to curb  
and

and keepe under especially our darling finnes, those to which our hearts are most addicted, and after which they hanker most, *Psal. 18. 23.* These personall particular pollutions, to which we are naturally most inclined, or to which we are most incited or provoked by our callings or conditions, are to be abhorred and avoided, as turbulent troublesome treacherous persons in a towne, as noysome, smoakie and dangerous chimneyes in a house. In these we are commonly corrupt judges, extenuating and excusing those we ought wholly to extirpate and expulse; pleading for, and patronizing those we ought to prosecute and pervert; mitigating and mincing those we ought to maligne and massacre. In these is the greatest danger, these winding and seruing into our soules almost insensibly, partly in regard of our owne inclination to give them entertainment, partly in regard of their insatuating insinuations by meanes of their fawning, fleering, seeming sweet and favourie bewitching enchantments. And the breach made by these must be repaired by renewed repentance. It is therefore of absolute necessity that we should watch and ward especially against these our personall pollutions.

4. Wisely and warily watch we over our selves in times of peace, plenty, and prosperity, when we have eaten and are full, we must then beware that we forget not the Lord our God, *Deut. 8. 10, 11.* *Such is the infirmity of mans nature, that in prosperity delight doth occasion negligence in bridling of brutish affections.*

For then we are most prone, and provoked to careless corrupting security, *Psal. 30. 6.* *In my prosperity I said I shall never be removed.*

For we are then much inclined and very subject to abuse the same.

By deceitfully doting on them, setting our hearts upon them, *Psal. 62. 10.* *If riches increase, set not your hearts upon them.*

Confidently trusting in them, and boastingly bragging of them, *Psalme 49. 6.* *They that trust in their wealth, and boast, &c.*

Wautionly

*Car. Chron. 123  
2. pag. 125.*

*Luxuriant ani-  
mi rebus ple-  
rumq; secundis,  
&c.*

Wantonly wasting, vainely and viciously consuming the same. *Luke 12.19. Eat, drinke, and be merry. Luke 15.13. Jam. 5. 5. Ye have eaten, &c.*

Slavishly serving Mammon as our God, placing our hearts upon it as our chiefest treasure, *Mat. 6. 21.*

Carelessly neglecting and cursedly contemning the poore and needy members of our deare Saviour, *1 Timoth. 6. 18. James 2. 6.*

For we are ready wretchlesly then to forget and forsake the Lord, who hath beene so bountifull and beneficiall to us, *Deut. 8. 11, 14. Lest I be full and deny thee, &c. Prov. 30. 9. Yea, and to sacrifice to our owne net—because our portion is fat, Hab. 1. 16. Saying in our heart, our own power and might hath gotten us this wealth, Deut. 8. 17.*

As therefore the stag in the fairest green, and most pleasant pasture looketh most about him, and feareth danger: so should we in our greatest pleasures, and prosperous preferments in our most honourable happinesse here on earth.

5. In the doing of things warrantable and lawfull, as the works and duties of our personall and particular callings, we must be advisedly circumspect, and very vigilant, *Luke 3. 11, 13, 14. That we be not slaves and drudges unto the same; but that we manage them, as with industry and diligence, so with discretion and piety, that we may according to our Masters direction and precept first seeke the kingdome of God and his righteousness, Mark. 6. 33. giving and gaining from them time to our selves for the sincere service of God. That we conscionably imploy our selves to labour in these our lawfull vocations and callings lawfully, christianly, namely,*

Testifying hereby our son-like filiall obedience to the most just and irreprehensible injunctions of our good God and gracious Father, *Eph. 4. 28. 2 Thess. 3. 12. moderating our inordinate desires after, and immoderate love unto these vaine and vanishing, fickle and fading things.*

Depending upon Gods all-seeing and all-sufficient providence, and upon his sure and certaine, great and gracious promises, not upon these limber and brittle staves of reed.

Religiously



Religiously sanctifying them by the Word of God, and prayer, *1 Tim 4.5.*

Comfortably contenting our selves with whatsoever successe, either prosperous or adverse, it shall please the Lord to appoint, and allot upon our endeavours.

Learning in whatsoever estate to be content, *Phil. 4. 11.*

Seeking the fruition and enjoyment of these not long lasting transitory riches, not by sinister, corrupt, and indirect meanes, but piously, lawfully and warrantably. Not as prime, principall, and necessary, but as secondary blessings and benefits, not needfull to our salvation, nor the peculiar priviledge of Gods precious people.

Possessing and using the same thankfully, being gratefull to a God so good and gracious to us so vile and undeserving. Charitably, compassionately communicating to the needy distressed members of our blessed Saviour.

6. In our religious actions, our most pious and best performances we must be very vigilant: for in these the Divell will be maliciously meddling to marre and poyson such like duties.

Striving to infuse, put, and powre in fond, foolish, and faithlesse fancies into our minds to withdraw and dishearten them from such like pious practises, and sacred actions.

Endeavouring to distract, and to disable and interrupt us by his injurious insinuating injections, and divellish temptations in the present time, and very act of performing them.

And labouring with his utmost abilities to swell and puffe up with privie, if not palpable, pride, parasitically soothing and flatteringly applauding us after the deed duly and dutifully done; purposing thereby to pollute and putrifie our purest, exactest, and precisest performances.

It is not therefore onely convenient and of some consequence, but of great importance and urgent necessity for us to be very warie and watchfull that we do good and sacred actions well and holily: things commanded so, as we are commanded; practises of piety so, that they may be acceptable and

and pleasing unto the Lord. And therefore be we perswaded with care and circumspection so to ponder, premeditate, and consider of the matter.

That before the doing of such duties, we resist and remove all letts and impediments, which as obstacles may hinder: we lay hold upon, take, and improve all opportunities and fitting occasions which may help forward and further, that so we may be more apt and able, prompt and prepared, fit and furnished to do our duty.

That in the doing of them we behave our selves well and wisely, performing them rightly and religiously.

That after all is done, through our owne vilenesse and viciousnesse all our labour be not lost, and all our endeavours made void and frustrate, being impoysoned and corrupted by pride, *1 Cor. 4. 7.* or oppressed and over-whelmed by lightnesse and inconstancy, *Ier. 34. 11.*

And thus to conclude this important duty of the Christian Warriour,

1. Let the many patheticall premonitions of perils and dangers to which we are prone, especially if we omit or neglect our watch, *Luke 22. 32.*

2. Let the many peremptory precepts of our absolute and soveraigne Lord and Commander Christ Iesus, *Mar. 13. 37. 14. 34.*

3. Let the many precious promises of peculiar priviledges to Christian vigilance.

4. Let the many pious and praise-worthy practices of Christ Iesus our Captaine, and of former Christians our fellow-souldiers in this particular duty, *Mar. 14. 37.*

5. Let the many present pressures of anguish and affliction, of trials, troubles and temptations.

6. Let the many prerogatives of this puissant and prevailing duty agitate and animate, perswade and presse us forward to this divine duty of diligent watchfulnesse.

That so we may prevent those many perils.

That so we may obey those many precepts.

That so we may possesse those many promises,

*Motives*

*That*

That so we may imitate those many presidents.

That so we may passe through those many pressures.

That so we may have interest in those many priviledges.

That so we may evidence our selves true and loyall souldiers of the Lord Christ Iesus. And

That so we may not onely descrie and discern, but also disanull and disable, yea and disperse and dispoile the many disguised disadvantageous tentations of the slie and subtile tempter.

*Vigilandum est  
ut qui cupit  
vincere.*

That so we may courageously and comfortably conquer; for, as want of watchfulnesse makes men of valour and validity vincible, and often vanquished vassals: So watchfull vigilance adds vigour, makes oft invincible and victorious.

## CHAP. XII.

*Christian souldiers must flie to God for succour.*

**Duty 7.**

**M**Artiall men ought not, and Christian warriours do not depend upon their owne fortitude and furniture; their owne valour and vigilance; their owne strength and sedulity; their owne power and policie: but on the helpe, assistance, and protection of the Lord of hosts, their God; for there is no king saved by the multitude of an host, a mighty man is not delivered by much strength, a horse is a vaine thing for safety, neither shall he deliver any by his great strength, *Psal.* 33. 16, 17. Therefore *David* acknowledged that by the Lord he had run through a troupe, and by his God he had leaped over a wall, *Psal.* 18. 29. That it was God who girded him with strength, *Ver.* 31. Being therefore to encounter that exasperated execrable Philistine who defied the armies of the living God, *1 Sam.* 17. 26. Who disdained *David*, *V.* 42. Cursed him by his God, *Ver.* 43. And threatned to give his flesh to the fowles of the ayre, and the beasts of the field, *Ver.* 44. He publicly proclaimed that he came to him in the name of the Lord of hosts, the God of the armies of Israel, *Ver.* 45. And confidently concluded that the Lord would deliver him  
(maugre



(mangle all his puissant prowesse and military munition) into his hands to smite, to take off his head from him, to give not onely his, but the carcasses of the host of the Philistines unto the fowles of the ayre, and to the wild beasts of the earth, that all the earth might know that there is a God in Israel, and all that assembly might know that the Lord saveth not with sword and speare, Verse 46, 47. Hence was it that *Gideon* commanded his souldiers to cry, the sword of the Lord, *Judges* 7. 18. That *Joab* encouraging his brother *Abishai*, said, the Lord doe that which seemeth him good, *2 Samuel* 10. 12. And *Iabaziel* encouraged *Iehosaphat* and all Judah after this manner: Thus saith the Lord unto you; Be not afraid nor dismaid by reason of this great multitude, for the battell is not yours, but Gods: —yee shall not need to fight in this battell: Set your selves, stand still, and see the salvation of the Lord with you, &c. *2 Chronick*. 20. 14, 15, 17. Hence is it that although some trust in chariots, and some in horses: Yet the Church and chosen of God will remember the name of the Lord our God; and for this cause they rise and stand upright, when those other are brought downe and fallen, *Psal.* 20. 8.

1. For the Lord our God is a Lord of hosts, *Psal.* 80. 19. 84. 1, 3, 8, 12. 46. 7, 12. having Angels, Elements, Sun, Moone, Stars, Wind, Raine, stormes, tempests, clouds, darknes, lice, locusts, flies, frogs, and whatsoever hath breath or being, at his check and command, at his ordering and disposing.

2. From him safety and security, defence and deliverance in and from dangers and distresses of all sorts are, *2 Tim.* 4. 18.

3. Those whom he will defend and deliver, all the tyrants in the world cannot harme and hurt, no not Satan, *Iob* 1. *Luke* 22. 32. *2 Cor.* 12. 7. *Rev.* 2. 10.

4. The welfare and safety of Christs Church and Kingdome consists not in chariots, in horses, or such like warlike furniture, *Zach.* 9. 10. For no such can prevaile against God, *Pro.* 21. 30. And all such hopes and helpes without him are vaine and vanishing, *Psal.* 60. 11. 108. 12.

5. For he breaks the bow, and cutteth the speare in funder, he burneth the chariot in the fire, *Psal.* 46 9.

6. As no power and policy can prevaile against him, so no activity nor ability without him, *Psalme* 144. 1. *Zach.* 9. 13.

7. It is he who doth all the parts of a valiant and victorious warriour for his Church and chosen, *Zach.* 9. 14. For he is sensibly scene as a supream and soveraign Captaine is wont to be. He as a souldier doth fight with his arrowes against his and their enemies. He as a Centurion, or leader of a band, doth march before them in battell accompanied with whirle-winds. Hee, as a Trumpeter, doth sound so shrill and sadding a voice, which shall dismay and dishearten the enemy.

8. It is the Lord which is all matter of munition and defence unto them, namely,

A buckler to hold off blowes and batteries, *Gen.* 15. 1.

A fortresse, rock, tower, horn, strength, *Pf.* 18 1, 2, 3, 31, 32

A help and shield, *Psal.* 33. 20. 115. 9 10, 11.

A battell-bow, *Zach.* 10 4. A wall of fire, 2. 5. And an encamping about his Church because of the army, *Zach.* 9. 8.

He is the corner by whom we are upholden, *Zach.* 10. 4.

He is the naile by which we are fastned, *Ibid.*

He is the battell-bow by which we are defended.

Hence is it that his Saints and servants formerly have done, and still ought

1. To repose their trust, and wholly rest upon the Lord, and not lay in their hearts, our power, and the might of our hands hath done this, *Dent.* 8. 17. But with us is the Lord our God to help us, and fight our battels, 2 *Chron.* 32. 8. For the Lord will have mercy upon them, and save them by the Lord their God, and will not save them by bow, nor by sword, nor by battell, by horses, nor by horsemen, *Hos.* 1. 7.

2. To praise his name for deliverance from dangers past, saying, *We will rejoyce in thy salvation, and in thy name, &c. Psalme* 20. 5. *Be thou exalted O God, &c.* 21. 13. *Therefore will I give thanks, &c. Psalme* 18. 49, 50. *Exod.* 15. 1, 2, 3, 4.

3, 4. *I will sing, &c. Iudges 5. 2.*

3. To pray to him for helpe, succour, safety and defence. Plead my cause O Lord with them that strive with me, fight against them that fight against me; take hold of shield and buckler and stand up for mine helpe; draw out also the speare, and stop the way against them that persecute me, and say unto my soule I am thy salvation, *Psal. 35. 1, 2, 3.* Thus *Jacob* when *Esau* came against him, prayed to God for protection, and prevailed, *Gen. 32.* Thus *Iehosaphat* prayed, saying, O our God—we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee, *2 Chron. 20. 6, 7, 10, 11, 12.* Thus *Hezekiah* prayed unto the Lord, saying, O Lord of hosts, God of Israel, &c. *Isa. 37. 16, 17, 18, 19, 20.* Thus while *Ioshua* and Israel fought with *Amalek*, *Moses* prayed, *Exod. 17. 9.*

If in such concordant conflicts, wherein men and men combat together, like in nature, and for number, in stature, and for strength, in prowess, and for policy; being equally instructed in martiall discipline to manage their warlike proceedings, being equally furnished with all manner furniture needfull and fitting for fight. If (I say) in fighting against fraile and feeble flesh and bloud, prayer must be added unto, and accompany other preparations; and the people of God have with care and conscience continually conjoynd prayer to other: Witnesse *Moses*, *Exod. 17. 9.* *Samuel*, *1 Sam. 7. 5.* *Iehosaphat*, *2 Chron. 20. 3,* &c. and diverse others. They well knowing, that meanes, although many; preparations, although profitable and puissant, to be of no use, *Psal. 127. 2.* *Except the Lord build, &c.* Therefore they would not trust in their bowes, knowing that their swords could not save them, *Psal. 44. 6.* and that through God they could push downe their enemies, and tread them under, &c. *V. 5, 7, 8, 9.* And they well knowing that prayer is sanctified by God to obtaine his help and blessing: that prayer is exceeding powerfull and prevailing; yea so that whether other meanes failed or abounded, they would never neglect this: which makes supply where and when they are wanting, and makes them powerfull and successefull, if ser-



vently used. When one told *Numa* saying, *O Numa, the enemies prepare warre against thee, he cheerfully answered, but I sacrifice*, implying that the forces of enemies are withstood and overcome more by the help of God than our own forces. How much more I say ought we to pray in our spirituall combats against enemies which are innumerable, namely, the world, and all wicked men; the flesh, and all its filthy lusts; the Divell, and all evill angels. The world being malicious, cruell, crafty, vaine, & evill; the flesh being rebellious, wanton, and deceitfull; and the Divell malignant, mighty, fierce, and fraudulent; and our selves being such whose weakneses are wonderfull, whose wants are many, whose miseries are great, and whose necessities are continuall. Pray therefore that we may prevaile.

### Reasons.

*Aug. de lib. arb.  
cap. 6.*

*Chrys. ad Pop.  
Antioch. Hom.  
71.*

*Idem Hom. 58.  
in Mat. 17.*

1. For without God we can do nothing, *Ioh. 15. 5*. It is God which worketh in us both to will and to do of his good pleasure, *Phil. 2. 13*. We can do all things through Christ strengthening us, *Phil. 4. 13*. All our hope is in, and help from God, and Gods help is obtained by prayer. *There is nothing so hard, but with Gods help it may be made easie; on him therefore let us depend, of him let us seek help, & so accomplish our purposes*, saith *S. Augustine*. Hence it is that *S. Chrysostome* hath these pregnant passages. *There is nothing stronger than a man rightly praying; for if a woman could appease that furious governor, which neither feared God, nor revered man, much more shal he provoke God to love who doth stand by him continually. He doth over-master the belly, & chase away delights, &c.* Again, *There is nothing more powerfull than a man wisely praying; for if a woman could turn the cruell judge which neither feared God, nor honoured man, much more shal he make God favourable to him, who sticks to continual prayer; he doth overcome the belly, & contemn delicious dainties.*

2. For prayer is of such force and efficacy in this our Christian warfare, that *S. Chrysostome* saith, *Prayers are weighty weapons if they be established with necessary wisdom; and that you may understand the force thereof, continuall prayer doth vanquish shamelesnes, wrong, cruelty, and rashnes, and that which friendship hath not done, prayer doth performe; and constant prayer hath delivered her worthy which was unworthy. For these are great weapons*

weapons if they be founded with fervency of spirit, if without false, and vaine glory, if with a sincere mind, and a contrite heart. This doth break off warres, this hath made an unacceptable and unworthy nation delectable and gratefull. Again, Although God moved with mercy doth something, yet here also prayer doth afford much helpe—you helping together in prayer—neither doth he attribute the whole to himselfe lest he should puffe up their minds: neither againe doth he wholly remove them from the praise of this benefit, that he might encourage them and make them more chearefull, and that he might bind them fast in friendship amongst themselves—prayer was made without ceasing by the Church to God for him, Acts 10. And it had such force, that although the doores were shut, and chaines did binde the Apostle, and the keepers did sleepe on both sides at his side, yet it brought him out, and delivered him from all perils. Again, Truly all kinds of heavenly weapons are comprised in divine prayers, which alone are able to preserve those which have committed themselves to God—But prayer is an invincible dart, a secure forresse, which doth put to flight as well as one souldier many thousands: for honourable David beat downe that Goliath furiously running upon him like some formidable Divell, not with weapons, not with sword, but with prayer. Prayer is the most necessary weapon. That which riches nor the multitude of helpers, nor physicall skill, nor Prince-like haughtinesse of mind could not effect, that the prayer of one poore and needy one was able to doe: prayer I say, not that slender and slothfull, but that which is earnest, and doth come from a mind grieving, and a contrite heart. The force of prayer hath quenched the force of fire, hath repressed the rage of lions, hath appeased wars, hath removed battels, hath taken away tempests, hath chased away Divels, hath opened the doores of heaven, broken the chaines of death, turned away sicknesses, removed displeasures, made strong cities shaking by means of earthquakes, abolished or removed judgements falling from heaven, the subtilties of men, and all evils. Again, Such force as waters have in trees, the same have the prayers of holy men in this life; S. Paul with these by night did refresh his mind, did easily vanquish dangers, did offer his backe as a stone to stripes,

Chrys. in Heb.  
10. Sponte pecc  
cantib. Tom. 4.

Idem Hom. 1. in  
2 Cor. 1.

Hom. de pres.  
Tom. 5.

Tom. 5. de in-  
compreh. Dei  
nat.

Ibid.

Tom. 5. de pres.

in such sort he shooke the prison in Macedonia, even so as a lion he brake the fetters by prayers: so he delivered the sailor from error, so he destroyed and dissolved the tyrannie of Devils by prayer. And that which this grave, godly, and golden-mouth'd Father doth avouch of prayer; namely, that nothing is stronger than him who rightly prayeth, that nothing is more powerfull than a pious man praying. That prayers are great weapons, yea the fittest weapons, have great force, yea such, that they easily vanquish the Divell. The same doth the unerring Word of God averre as authentically, and of allowed authority, *Exod. 17. 11.* When *Moses* held up his hands Israel prevailed, &c. Israel ceaseth to conquer when *Moses* ceaseth to pray, but by his prayer they conquer and obtaine the victory. *Sammels* prayer discomfited the Philistines, *1 Sam. 7. 8, 9, 10.* The prayer of *Isaiah* 2 *King. 19. 4.* Of *Hezekiah*, ver. 15. and the people of God discomfited the huge and haughty host of the Assyrians, ver. 35. The prayer of the Church delivered *Peter*, *Act. 12. 5.* Therefore the Apostle *S. Paul* being in great danger of his countrey-men the Jewes, desires the Romans to encounter them and rescue him, not with swords, speares, and such like warlike weapons, but by fighting with God by prayer for his safety, wherein lieth more security than in all force of armes, by how much Gods power exceedeth all earthly might, *Rom. 15. 30.* And acknowledgeth that the prayers of the faithfull were effectually, and a forcible meanes to procure his peace, safety, and good successe, *2 Cor. 1. 11.*

Hence was it that when Satan that execrable and exasperated enemy to goodnes, grace, good actions, and godly men, diligent to do mischief, ready to watch and wait for advantages against the righteous, restless in resisting, and busiest in bickering with the blessed people of God when they are best employed. When Satan full of subtilty and sedulity in opposing and endeavouring to overmatch the strongest, when I say this bold, stout, malicious, and proud miscreant rigorously resisted *Ioshua* the high Priest, Christ Iesus the Mediatour of intercession as well as of salvation, with vehement instancy and reiterated reprooves doth repell and repulse him with prayer, saying. The



The Lord rebuke thee O Satan, *Zach. 3. 2.* When he desired diligently to sift and winnow *Peter* as wheat, Christ likewise prayed that his faith might not faile, *Luke 22. 31.* And when *Paul* was buffeted by the Divell, he likewise besought the Lord, and obtained that Gods grace should be sufficient for him, *1 Cor. 12. 8.* When *Marcellus Anaximus* (as *Eusebius*) or *Ananias Pius* (as *Carron*) was distressed with thirst, the Christian legion, which fought not onely with weapons but prayer also, prayed unto God, and presently a great tempest arose, in which God gave refreshing to the Romans, and discomfited their enemies with lightening, which victory obtained by the Christians prayers, the Emperour gave that legion the name of thundring legion. When *Theodosius* a Christian Emperour perceived the war to be difficult & dangerous because of the numbers and strength of enemies, and his Captaines dissuaves from fighting in the streights of the Alpes: he having spent the night in prayer, and received comfortable exhortation to war, led out his army in a most fierce war did overcome the enemy being helped from heaven with great winds which were contrary to the enemies. *Carolus Magnus* is highly commended as a pattern for all the world, in that going to fight standing in the Temple, he did commend himselfe, the Church and Empire to God, and did joyne with all pious people in prayer.

3. Prayer is of that force and efficacy, that *S. Chrysostome* calls it a well fortified guard, the safest fortification, a great bulwarke of the Church which cannot be battered down, an unshaken munition or rampier, and dreadful to the Divell. And warrantably, for prayer is as an impenetrable bulwark which cannot be prejudic'd by Satans pernicious & perillous, diabolical dircful darts, *Mat. 26. 41.* *Pray that ye enter not into temptation.* It is an impregnable fortresse and tower of defence, safely succouring and shielding against the force and fury of the most puissant p'ors and policies, the extreamest rage and rigour, the most barbarous and bloody combinations of Satan and his hellish complices, *Aff. 12. 5.* It is an invincible rampier, and irresistible engine recoiling back w<sup>th</sup> redundant and redoubled strength, and puissance the malicious and manifold machinations of the most in-

*Lib. 5. cap. 5.*  
*Lib. 3.*

*Sozom. lib. 7.*  
*cap. 24.*

*Carr. lib. 4.*

*Tom. 5. Orat. de*  
*precat.*

*Lib. 1. cap. 12.*  
*Lib. 3. cap. 12.*  
*Lib. 3. cap. 12.*

flexible & enraged furious opposers of Gods people upon their owne pates. The prayer of *David* turnes the oracle-like wisdom of *Achitophel* into foolishnesse, *2 Sam. 15. 31.* For his countell was overthrowne, and he hanged himself, *2 Sam. 17. 14. 23.* The prayer of the Iewes lifted *Haman* upon the same gallows he had prepared for *Mordecai*, *Est. 7. 9.* pressed him and his into the same pit he had provided for others, and turned the keen and cutting force and fury of enraged and exasperated authority upon the heads of their enemies, *Est. 8. 9.* The prayer of *Daniel* not onely mitigated the rage, and stopped the ravenous mouthes of the greedy lions, but also brought his cruell, crafty, and malicious accusers into the dreadfull and destroying den of those grim and bloody creatures, *Dan 6. 22.*

4. Prayer must be joynd to our Christian armour, *2 Cor. 6. 18.* We cannot furnish our selves with, nor fitly use the same without prayer. We must pray for our armour, and this our armour must be fitted & exercised by prayer; we must pray for strength, courage, will, wisdom and ability to use it, and we must pray for a blessing upon the using of it. Pray we must that our loines may be girt about with truth, that we may have the brestplate of righteousness, our feet shod, &c. and having these we must pray. Be righteous and pray. Be patient and pray. Believe and pray. Hope and pray. Use the sword of the Spirit and pray, and that we may have these, pray. Prayer is therefore necessary for us Christian souldiers, yea of such importance, that we must before the fight pray for armour, abilities, and assistance to accommodate and make us fit and sufficiently furnished for the combat: we must also fight and pray: for by prayer we may be assured of succour and assistance: without prayer no good successe can be expected. *We must fight* (saith *Hilarie*) *against the Devil and his weapons by our prayers, and the victory of our warfare is to be manifested by our rejoycing.* And, *Prayer is a good buckler*, saith *S. Ambrose*.

*Hil. in Psal. 65.*

*Am. Epist. lib.*

*10 Ep. 82.*

*Use 1.*

Let therefore the men of this world so busily imploy themselves in the trafficks and negotiations of this life, that they neither will nor can spare time from the service of their idoll Mammon for the speciall, sacred, soveraigne service of God, judging.

judging this weighty and worthy worke needlesse and unnecessary. Let abject Atheists deluded by the Divell that deceiver abdicate and abandon (in heart abhorring, if not desperately deriding) this duty of divine dignity, as averse to their palpably prophane, though pleasing paths of irreligious atheisme and ungodlinesse. Let sottish and secure, yea all corrupt and carelesse Christians seized upon and seduced by Satan, sensually sleight this serious service, using it as a matter of no moment, and as a customary complement, cursorily mumbling over a few words when they have nothing els to do, or pattering over some certaine sentences dreamingly betwixt sleeping and waking. Let deluding and deceitfull dissemblers preposterously pretermitt this pious performance to our Father in secret, practising it only proudly & pharisaically in publike to be seen of men, as an engine to scruve themselves into peoples affections, as a stalking horse to catch and inclose popular applause, and as a ladder to mount themselves aloft, that they may seem to be men of singular and surpassing devotion. Thus manifesting themselves in the judgment of S. Chrysostome men dead in sinnes and trespasses, and not well in their wits; his words are these: *Whosoever doth not pray unto God daily, neither doth desire to use this heavenly communication, is dead, and doth wholly want soule and sense; for that is the greatest conjecture of foolishnesse and unsensiblenesse, seeing that the noblenesse of the dignity of this is not knowne, seeing that prayer is not loved, seeing that it is not esteemed the death of the soule not to honour God by prayer; for as this our body I weene, when the soule is absent is dead and stinking; so the soule, except it doth raise up it selfe, to prayer, is dead, miserable and stinking. And that we are to judge it more grievous than death to be bereaved of prayer. The Prophet Daniel teacheth us; who was more willing to die than to be hindered three dayes from prayer; for neither did the King of the Persians command to do any thing against piety, but did endeavour to get a rest of three dayes: when therefore I see any so faile from this exercise of prayer, neither to be delighted with a vehement and earnest love hereof, I know for a surety forthwith that nothing honourable or passing excellent is possessed by him.*

Tom 5. de procat.



And these his sayings are authentically, and of avowable authority, being consonant to that interring canon of sovereignty, and absolute authority the Word of God, this openly publishing and proclaiming such perverse and prophane persons to be blinde fooles who say in their hearts there is no God, — workers of iniquity, which have no knowledge, — they not calling upon the Lord, *Psal. 14. 1, 4.* and therefore godlesse and irreligious Atheists. To cast off the feare of God, *Iob 15. 4.* therefore they have forsaken the Lord, which is an evill and bitter thing, *Ier. 2. 19.* and therefore the Lord will come to them to judgement, and be a swift witness against them, *Mic. 3. 5.* To want the spirit of grace, *Zuch 12. 10.* or the spirit of adoption, *Rom. 8. 15.* and therefore not to belong to Christ, *Rom. 8. 9.*

2. Yet let us follow Christian souldiers Pray.

First, But to whom should we pray? And to whom God onely blessed for ever ought to bee the object of our prayers, namely, Father, Son, and Holy Ghost.

1. For he onely is omniscient, searching and trying the hearts and reins, and therefore he onely can discern, and distinguish whether our prayers be sincere, sound, and from the heart or not, *Ier. 17. 10.*

2. For he only is omnipresent at all times, and in all places, *Psal. 139. 7.* to heare the suites and supplications of all pious petitioners, *1 Pet. 3. 12.*

3. For he onely is omnipotent, able to give and grant whatsoever we ask, to gratifie and glad those which pray unto him, *Gen. 17. 1.*

4. For he onely is the object of our faith, *Iob. 14. 1.* therefore of our prayer, *Rom. 10. 14.*

5. For religious worship is due onely to him, *Deut. 10. 17.* *Mat. 4. 10.*

But such is prayer, *Mat. 15. 25.*

6. For wee must pray according to Gods spirit, *Romans 8. 26.* which teacheth us onely to pray unto the Father, *Galat. 4. 6.*

Away therefore with saint prayer,

1. Which

1. Which robs God of that divine honour which is onely due to him, *Mat. 6. 9.*

2. Which robs Christ of that office of Mediatorship which is peculiar and proper to him, *1 Tim. 2. 5, 8.* *1 Joh. 2. 1, 2.* for hee onely is Mediatur of intercession as well as salvation.

3. Which is frivolous, and fruitlesse, for they can neither heare our prayers, know our wants and wishes, *Isa. 63. 16.* nor give and grant what we desire, *Iam. 1. 17.*

4. Which is idle, and superfluous, Christ being a mercifull High-Priest, *Heb. 2. 17.* touched with our infirmities, *16.* to whom we may goe boldly, *7. 25.* and God through the alone mediation of Christ being reconciled, and exceeding mercifull unto us, *2 Cor. 1. 3.*

5. Which is no where warranted in sacred writ, either by divine precept, practise, or promise, all which directly crosse and thwart this Antichristian doctrine.

And pray we to God.

1. Which is the searcher of the hearts and reines, *Psal. 139.* 23. a divine spirituall essence, declaring unto man his thoughts, *Amos 4. 13.* privie to all our steps and stations, waies and wandrings, *Psal. 139. 2.* and therefore acquainted with the secret plots and projects of Sathans cursed compliers. And therefore he knowes how to frustrate their intendments, to turne their consultations into foolishnesse, - or cause them to worke our greater good.

2. Who is almighty and all-sufficient, for he removeth the mountaines, commandeth the Sun, shaketh the earth, &c. *Iob. 9. 5, 6, 7, 8.* for he created all things with his word of nothing, *Gen. 1.* to him nothing is impossible, *Gen. 18. 14.* to him all things are as nothing, the inhabitants of the earth as grasse-hoppers, &c. *Isa. 40. 12, 17.* from him none can deliver, *Isa. 43. 13.* Like to him there is none amongst the mighty, *Ex. 15. 11.* Therefore able to defend and deliver, save and succour in the depth of danger, and from the most dreadfull distresses.

3. Who is faithfull, standing to his words, (and performing his promises made to us, *1 Cor. 1. 9.* *10. 13.* Being unchangeable

able, *1am. 1. 17.* and alwaies the same. Therefore ready to performe all his promises made for our protection, preservation, and the like.

Secondly, To this God therefore let us pray.

1. For what?

1. Not for such things (in generall) which are against Gods glory, the good and edification of Gods Church, or the salvation of our owne soules and bodies.

2. Not for such things, which are noisome and nought, being euill by nature, or accident. Such was the petition of the Israelites to *Samuel* for a King, *1 Sam. 8. 5.* To the Lord for flesh, *Psal. 78 30.*

3. Not for things unseemely for God to grant, or contrary to his nature.

4. Not for things already obtained and enjoyed, except

1. To have those good things in possession, which wee have already in perswasion; *re* which wee have *spe.*

2. To have those in fuller measure, which we have already in some part.

3. To have that in use, which we have in possession.

4. To have those good things in sense and feeling, which we have in knowledge, and understanding.

5. To have them sensibly, which wee have certainly. Thus of right we may, and of duty we ought to pray for that we have, *Iob. 14. 17.*

5. Not for things altogether impossible, and for ever to be obtained, namely such which are contrary to Gods everlasting, and unchangeable decree, as for example,

1. To have Christ, and Antichrist made friends.

2. To obtaine life without death, the crowne of immortality without the Crosse, *1st. 14. 22.*

3. To have sin pardoned without faith and repentance, *Luk. 12. 3.*

4. To have salvation, or glorification without, or before sanctification, and grace, *Heb. 12. 14.*

5. To know the times and seasons, which the father hath put in his own power, *Mar. 13. 32. 1st. 1. 7.*

6. To



6. To prevent or put off the appointed time of death, *Iob 7.1. Mar. 13.32.*

Not but that a man may and ought to pray for many things, which cannot be had in this life, as namely, whatsoever good things God hath promised to his Church and chosen; namely, we may and ought to pray

1. For the fullnesse of Gods grace, and spirit.

2. For the perfection of those graces, which are begun in us.

3. For the utter abolishing of Satans kingdome, of Antichrist, Heresie, Idolatry.

4. For the universall establishment, and flourishing estate of Gods Church, Truth, Gospell, Religion.

5. For answerable obedience to Gods will in earth and in heaven, in men and in Angels, which though it is impossible for a time, yet not for ever, neither in all respects though in some, *Phil. 3.12,15.*

But for things needfull, profitable, possible, lawfull, good, and holy we must pray, *Mat. 7.11.* Some of them absolutely, namely, such which tend to Gods glory, *1 Cor. 10.31.* and our owne and others salvation, as for hope, faith, remission of sins, and such like. Some of them onely conditionally, namely so farre forth as the enjoyment, and possession of them may be to the glory of God, the good of the Church, and our owne; thus for health, wealth, peace, riches, children, and such like not necessary, but secondary, yet good blessings.

1. Want we wisdom, whereby to consider our latter end, *Deut. 32.29.* To shun every evill way, *Pro. 3.* To frame our lives according to the Word of God, *2 Tim. 3.5.* To live precisely, *Ephes. 4.15.* To improve all occasions of doing good, *Col. 4.5.* Pray, *1 King. 3.9. Psal. 90.12. Iam. 1.5.* Doth any want wisdom, let him ask, &c.

2. Would wee have the creatures of God, and all our courses sanctified, seasoned, and sweetned to us, that in the use of them Sathan may not surprise, and supplant us? Pray, *1 Tim. 4.5.* every creature of God is sanctified by the Word and prayer.

3. Would

3. Would wee have remission of finnes, and the same certainly assured to us, and thereby our reconciliation with God? Pray. *Hos. 14. 2. Turne unto the Lord, and say. Take away iniquity, and receive us graciously, Mat. 7. 7.*

4. Would we be sufficiently fortified and furnished against the force, and fraud, and fury of all infernall fiends; yea so that, although they sift us, our faith may not faile; although they buffet us, Gods grace may bee sufficient for us? Pray. *Luke 22. 31. I have prayed, &c. 2 Cor. 12. 8. I besought, &c.*

5. Would wee bee furnished with the spirit of the Lord, the spirit of wisdom; understanding, the spirit of counsell, and might, *Isa. 11. 2?* Pray. *Luke 11. 13. How much more shall your heavenly father give the holy spirit to them that aske him.*

6. Would we remove judgements inflicted, or prevent them being threatned? Pray. *Iam. 3. 13. Is any afflicted let him pray. Ieremy 26. 19. Hezekiah besought, &c.*

7. Would we have the power and predominance of sin, and the same subdued and suppressed in us, and our corruptions conquered? Pray. *Psal. 9. 13. Cleanse me from secret finnes, keepe me that presumptuous sins prevaile not over me. 119. 133. Let not any iniquity have dominion over me.*

8. Would we have our daily wants supplied, or recompensed to us? Pray. *Iam. 1. 5. If any lacke, &c. and it shall bee given him.*

9. Would wee have our whole life continually sanctified, and wee comfortably prepared for a better? Pray. *Phil. 1. 19, 10.*

10. Would we preserve, cherish, and strengthen all spiritual graces in us? Pray. *Col. 1. 9. We do not cease to pray and desire that you might be filled with the knowledge of his will in all wisdom and spiritual understanding.*

11. Would we obtaine, and enjoy any good? Pray. *Iob. 16. 23. What soever you shall aske the father in my name, he will give it you.*

Secondly, This is a soveraigne salve for every sore.

1. It stopt, and stayed those many dreadfull, and distressing plagues in Egypt.

2. It tooke away, and turned the contagious incurable leprosie of *Miriam* into perfect sanity, *Num. 12. 13.*

3. It effectually healed the weake, and withered hand of wicked *Ieroboam*, *1 King. 13. 6.*

4. It restored *Publius* to former health when he lay sick of a fever, and of a bloody fluxe, *Act. 28. 8.*

Thirdly, This hath effected, and brought to passe wonderfull, and extraordinary things.

1. It hath obtained victory in battell, *2 Chron. 14. 11. 20. 6.*

2. It caused those two great lights in the firmament, which continually run with incredible swiftnesse, and celerity to stand still, *Ios. 10. 13.* in the midst of heaven about a whole day, that Gods people might be avenged of their enemies.

3. It occasioned the solid and stable earth to shake; as a signe and testimony of Gods love and favour of his loving and gracious presence to his children, *Act. 4. 31. 16. 26.*

4. It quenched that raging and furious fire, which was kindled by the fierce anger of the Lord by meanes of their sinnes, and wastingly consumed the people in *Taberah*, *Numb. 11. 3.*

Fourthly, This is of extraordinary efficacie and power in all things, as an Vnicornes horne to expell, and take away the pollution and poison, the harme and hurt from every thing; a Physitian in sicknesse, in every strife a Lawyer.

Fifthly, This is of such force and strength, that nothing is, or can bee more powerfull, it prevaileth over men, over Angels, *Hos. 12. 4.* over Divels, *Matth. 17. 21.* and with God, *3 Kin. 20. 3.*

Sixthly, This is a sure messenger, which will not, cannot be hindred: a sure friend, which will never faile, and a puissant prevailer in the courts of heaven, *Zach. 13. 9. Lament. 3. 56. Matth. 7. 8.*

1. For the Lord our God is a hearer of prayers, if pious, and rightly performed, *Deut. 4. 7. Psal. 65. 2.* O thou that hearest prayers,



prayers. He hath pawn'd and plighted his word and promise, which is yea and Amen, to grant the petitions of gracious suitors, *Psal. 50. 15.*

2. For the Lord Iesus who offered himselfe for us will certainly offer our prayers for us.

3. For the spirit of God helps our prayers, wee by him crying Abba Father.

1. We therefore having the aide and assistance of Gods spirit to frame our petitions, we being not able to be our owne Messengers.

2. We having the intercession of our blessed Saviour, who sealeth our prayers with his owne.

3. We having the gracious, and glad some promise of our good God, with whom is no variablenesse, nor the least shadow of changing.

4. And it being the nature of God to heare prayers. Prayer must needs be successefull and speeding, powerfull and prevailing.

Object. 1.

Say not beloved brethren; wicked men, and prophane persons, who never pray; prosper, and are glad, their eyes swell with fatnesse, &c. *Psal. 73.*

Answer.

For their favours, and felicities are but fickle, and fading, maimed, and momentany, not needfull and principall, onely secondary good things not worth the asking in comparison of the many matchlesse mercies, and invaluable favours, which God vouchsafes to those who faithfully and fervently call upon him: for

1. Admit they are cunning and skillfull men, furnished with all indowments of art, and nature to manage with dexterity, and discretion even to admiration, and astonishment the great and weightiest pollicies, and employments of a State like *Achitophel* wonderfull in such wisdom, 2 *Sam. 16. 23.*

To discourse, dispute, and determine learnedly and profoundly of knotty Elenches, and subtile Sophismes, of matters Ethicall, Physicall, Metaphysicall, of all created beings having breath or being in the great universall world: of the earths  
center

center and circumference, its massines and magnitude, its variety of fruits and flowers, mines, mettals, corne, and cattell; inhabited, and uninhabitable places; of the seas spaciousnesse, and profundity, of its storming surges, its intricate ebbing and flowing; of the number and nature of many, if not the most of those supream starry bodies; of the spheres and planets; of the first moover, the first matter, the being of beings, and the chiefest good with *Aristotle*, that prime, and principall of Philosophers.

To frame ordinarily as eloquent speech deck'd with all the necessary and garnishing ingredients of rhetorical oratory, as ever did admired *Cicero*. Yet what is all this without the saving knowledge of God, and Christ, wherewith Gods pious petitioners are enriched, *1 Cor.* 1. 5. you are enriched in all knowledge, &c. and abound, *2 Cor.* 8. 7. Even dung, and drosse, *Phil.* 3. 8.

1. That so delightfull, and desired knowledge differenceth not from wicked men, *Mat.* 11. 25. *1 Cor.* 1. 26.

This, though deformed and defaced, doth. *Marke* 4. 11.

2. That is no solid, and substantiall, comfortable and cordiall cause of rejoycing.

This is, *Ier.* 9. 24.

3. That is not life eternall.

This is. *Ioh.* 17. 3.

2. Admit their bodies were deck'd with beauty, and loveliness farre surpassing that of *Ioseph*, and *Absolom*, yea of all the formes and faces which ever man fancied, or God fashioned; were furnished with the strength and abilities of *Goliath* and *Sampson* indued with the utmost heroical fortitude and valour of the worlds Worthies; clad with the most curious, and costly clothing the art of man can frame or fashion; fed with the choicest cates of art, and nature, and every waies as happy in such respects as heart can wish; yet all these are but fond felicities, beautifying, and delighting onely the tabernacles, and temples of their sordid and sinfull, poore and pined, loathsome, and unlovely soules; the matter of these tabernacles being base dust, earth, and ashes; the state mutable, and the

the continuance short, and momentany: for they must bee dissolved, and then all their pompe will take her leave, leaving them helpleffe, and unlovely to turne to rottenesse, and corruption, and their poore neglected soules to never ending, and caselesse torments of tormenting Tophet, where their worme never dieth, and their fire is not quenched, &c.

Whereas those who are sincere suiters, and suppliants to the God of heaven.

Their soules are beautified and made blessed with the rich robes of Christs righteousnesse, the saving graces of Gods spirit, which are necessary to salvation, farre more adorning then all outward ornaments whatsoever, *Psalm 49.8. 1 Pet.*

3. 3.4.

Their soules are strengthened, enriched, cleansed, and fed to life eternall; yea so that they live, and die comfortably, and contentedly; and after their earthly tabernacles are dissolved, they have a building in heaven not made with hands,

*2 Cor. 5.1.*

*Objeſt. 2.*

Say not beloved brethren, many good men have prayed, as *David* for his child; *Samuel* for *Saul*; *Paul* for the removing the messenger of Satan which buffeted him, and did not prevaile; therefore prayer is not available, not fruitfull.

*Ans. 1.*

For prayer rightly performed is ever prosperous and successfull either obtaining the thing sued and sought for, or ability to want, or goe without it, *2 Cor. 12.* or something else which is equivalent, if not farre surpassing. *David* lost indeed the child, but the Lord sent him in lieu thereof a *Salomon*.

The Lord doth not denie because he differs: the petitions of his people are not denied because it is the good will and pleasure of God to deferre to give the full enjoyment of things prayed for. But the causes wherefore he doth delay our desires, deferre and put off, our petitions are

First, Either in regard of the wicked, to astonish and affright ungodly men from their presumptuous perswasions of late repentance, and their abominable abuse of Gods patience, and for-



forbearance ; and so to make them the more inexcusable at the last day : for by this dealing with his dearest darlings the LORD doth manifest that a sleight and slender LORD have mercy on mee ; or LORD open to us, is not availeable at the throne of grace, but assiduous attendance, constancy, and continuance in crying and calling unto GOD, *Luk. 18. 1.*

Secondly, In regard of his children themselves

1. Sometimes to chasten, and correct their wants and weakenesses in prayer, as namely their want of knowledge, *Matth. 20. 12.* for they should pray with understanding, *1 Cor. 14. 14.* Their want of faith, *James 1. 6, 7.* Their want of fervency, *James 5. 16.* Their want of humility, *Luke 18. 11, 12.* Want of constancy, *Luke 11.* Their want of obedience, *Zach. 7. 11, 12.* Their want of sincerity, *Psal. 66. 18.* And so to make them fitter for such favours and mercies they pray for.

2. Or to make his gifts more acceptable to us, and us better esteeme, and more highly to prise Gods peculiar mercies, and prayer by which they are procured : things dearely bought, are dearely beloved ; things hardly procured are highly prized ; the rarity of favours makes them remarkable, the commonnesse of comforts causeth too often contempt ; peace after warre, a sun-shine day after tempestuous troublesome weather, plenty after scarcity, how welcome ? whereas when they have long time continued they are little regarded, if not much contemned, we too much thirsting after variety and change ; and loathing too much (for the least is too much) long lasting benefits. That therefore we may not deeme and estimate such blessings to be of course, and not of kindnesse, but might the more honour God the giver, and highly value the benefits bestowed, it is the good will, and pleasure of our gracious God to have us waite when wee have prayed for his gracious performance.

3. To exercise our graces, faith, patience, hope, and constancy are tried, imployed, and improved by Gods delaying, and our expecting. These make us cry louder, and knocke  
Q harder

harder at the gates of mercy, and pray more unto our heavenly father. Hee holds off to give, that wee his fraile and feeble, weake and stamining children by often petitioning may by exercise become more expert: that his gifts and graces in us may bee more manifested to our selves, and others, *Matth. 15.* And because hee loves and likes, desires and delights in the prayers of his people: As therefore those, who are delighted in, and ravisht with harmonious melody, pay not presently least they should bee gone, but deferre to reward the musitians that they might delight them longer; Even so the LORD of heaven and earth, much delighting in the humble and hearty, faithfull and fervent prayers of his people, defers to grant, yet so that wee are no losers by our waiting: *Hannah, Elizabeth, and Sarah* prayd earnestly, and waited long, the first had a *Samuel*, the second a *Iohn Baptist*, and the third an *Isaack*, for her staying. *Jacob* wrestled all night, and in the end hee got a blessing.

4. To prove our faith, whether wee will seeke unlawfull meanes, by gadding to the witch at *Endor*, or the Idoll of *Ekron*.

5. To make us throughly privie to our owne infirmities, that wee may the more heartily embrace his strength.

6. To strengthen our devotion towards him, for delay extendeth our desires.

Thirdly, Or in regard of God himselfe, namely, to make knowne, and manifest his

1. Wisdome, as best knowing what is fittest for us.

2. Iustice, being offended, and correcting us hereby for our transgressions.

3. Love, denying that wee demand, that hee may give us better; or when wee are better fitted for such favours.

4. Liberty, he not being bound, but free to give what, and when himselfe pleaseth.

Say not, beloved brethren, God is not ignorant, therefore we need not tell him; hee is not forgetfull, we need not therefore remember him of our wants; Hee is not carelesse, we need not call upon him. *Object. 3.*

For Though he is not ignorant, yet he will have us tell him that which hee knowes, that wee may acknowledge his omniscience, and give him that part of his glory. *Ans.*

Though hee is not forgetfull, yet hee will have us put him in remembrance, that so wee may acknowledge his mindfullnesse of us, and stirre us up to remember his promises.

Though he is continually carefull of us, yet hee will bee often, and earnestly called upon, and sollicitated with our suits, that so we may exercise our faith, hope, patience, and other like glad some graces.

Say not, beloved brethren, God hath determined what to doe, decreed what to give; therefore prayer is bootlesse, and unprofitable. *Object. 4.*

1. For wee are to walke according to the revealed will of God, which enjoynes us often and earnestly to pray, and not to peepe, and prie into the hidden and inscrutable secrets of the Almighty. *Ans.*

2. Though his decrees are not changeable; yet wee see, and sensibly know that his dealings are changeable in divers things, as in turning of blessings into curses, &c.

3. Though his everlasting decree is unchangeable, yet his temporary conditionall decree may be altered.

4. Though wee cannot perhaps obtaine the benefit wee desire; yet we shall get as good, or a better, and so be no losers but gainers.

But reason, and resolve thus, or after the like manner.

1. Is our G O D so good and gracious as to give good things to them that aske him, *Matth. 7. 11.* Is hee so omnipotent and almighty, that hee can doe what hee will, *Psalme 115. 3.* Doth his providence dispose and



order all things, even to the haire of our heads, and the falling of Sparrowes? Hath hee strictly enjoyned, and straightly commanded us to pray, *Psalms* 50. 15. Hath hee grationally promised, that those who aske shall have, seeke shall finde, *Matth.* 7. 7. Is hee so willing to grant, that his eares are open to heare the cry of the righteous, *Psal.* 34. 15. And is he ready to grant before wee aske? *Isa.* 65. 24.

2. Is prayer acceptable with G O D in the courts of heaven, 1 *Timothy* 2. 1, 2. Is it availcable even so to admiration, that it shields, and succours, and safe-guards us against the Divell, *Ephesians* 6. That it obtained victories, remooved Leprosies, cured Plagues, recovered health, stayed the Sunne in the firmament, &c. That it sanctifieth every thing, takes away the hurt of evill, sweetneth all distresses, is a sure refuge in time of danger, and brings salvation.

First, Then surely wee will not with the prophane prayerlesse Atheist neglect this sweet, and soveraigne sacrifice of profitable, and prevailing prayer; for in so doing wee should leave our selves without excuse, we should demonstrate an absence of grace, and G O D S spirit in our hearts, wee should loose all faculty of prayer, and deprive our selves of innumerable comforts in troubles, and of conquests over our corruptions and Sathans conflicts.

Secondly, Then surely wee will not dare to perplexe and persecute G O D S peculiar people, whose prayers, yea whose groanes and sighes are so forcible and effectual with the L O R D of heaven, who is both able, willing, and ready prest to deliver and defend them from the depth of distresses, and to execute vengeance upon their persecutours.

Thirdly, Then surely wee will not dread, nor bee dismayed with the terriole assaults, furious attempts, and dreadfull temptations of Satan; nor with the frownes, furious rage, and irefull menaces of his instruments; Since  
prayer

prayer is so powerfull, finde wee a heart to pray, God hath an eare to heare, and a hand to helpe. Hee heard rebellious and disobedient Israel asking a King. Egyptian *Hagar* for her scoffing *Ishmael*. *Moses* his servant, intreating for rebellious, stubborn, and hard-hearted *Pharaoh*. The Prophet praying for cruell, contradicting, and condemning *Ieroboam*. And will hee not heare mee a Saint? a Sonne? and for my selfe? Certainly hee will.

1 Sam. 8.

Gen. 21. 17.

Exod. 7. 8.

1 King. 13.

Fourthly, Then surely wee will be carefull, and circumspect that wee pray not amisse; for otherwise wee may aske, and not receive, *Iames* 4. 3. What man, except strangely foolish, if not strongly frantique, knowing that a petition rightly penned, or pronounced to his dread Sovereigne was of force to frustrate all his enemies malicious machinations against him; to procure and purchase more mercies then his tongue could crave, or his heart wish; to winde himselfe into, and linke himselfe fast for ever in his Princes favour, would not prepare to put up the same with premeditation and advisement, least by his precipitate inconsideratenesse hee not onely loose all those transcendently excellent expected clemencies and kindneses, but also incense with insatiable rage and fury his displeased Sovereigne? And shall we carelessly and customarily, formally and for fashion only, idly, or indecently, faintly or faithlessly, sinfully and not sincerely pray? Since God heareth not sinners, *Iohn* 9. 31. neither can abide their prayers who live in their sinnes, *Isa.* 1. 15. Since the prayers of wicked men are abomination to the Lord, *Pro.* 15. 8. And if wee regard iniquity in our hearts, God will not heare us, *Psalme* 66. 18. Shall wee I say so sleightly, superficially, and sinfully, so carelessly, corruptly, and unconscionably practise this pious duty of prayer, as to displease, and dishonour God; to disgrace, and damnifie our selves; and not rather by a serious, sound, and sincere performance of the same purchase, and procure honour to God, happinesse to our selves, glory to God, grace, and goodnesse to our owne soules?

## 5. Pray we therefore

First, With premeditation, taking unto us words, *Hos.* 14.2. and powring out our meditations before the Lord, *Psal.* 102.1. As meditation ought to goe before speech in preaching; so ought it in prayer also. The heart ought to proceede and goe before the mouth in pious performances, *Psal.* 19.14. *Let the words of my mouth, and the meditations of my heart, &c.* *Matth.* 12.25. *A good man out of the good treasure of his heart bringeth forth good things.* As filling goeth before emptying of vessels, so the heart, soule, minde, and spirit in prayer must first bee filled with good thoughts, motions, desires, meditations, and affections. Prayer therefore is no lip labour, nor a lasie worke; but painefull, even a breaking up of a mans heart, and a powring out of his soule. *Whether wee pray, or preach* (saith one) *wee ought not to come wildly, and unadvisedly to those sacred workes, beating the air with empty words, and seeking our matter up and downe, as Saul his fathers asses; but furnished, and prepared to our businesse with sufficient meditation. I never shall perswade my selfe that the exactest industrie which either tongue or pen can take in the handling of his workes can displease God.*

Have we therefore such fore-hand thinking meditations which concerne

1. Our miseries, pressures, and distresses.
2. Our manifold sins and iniquities, occasioning the same, yea deserving all Gods judgements threatned or inflicted, That from these two may flow contrition for sin, hatred and indignation against the same.
3. Gods anger arising of them, and his strict justice provoked by the same, these meditations procuring and producing feare, dread, and reverence of the divine Majesty.
4. Gods mercifull promises, and gracious properties, these forcing and filling the faithfull and feeble soule with faith, hope, joy, and comfort, *Psal.* 77.6,7,8.

Society of  
Saints, p. 141.

Secondly, With those necessarie ingredients of purity, &c. (for tainted affections will marre good Orisons) of which



which I have spoken in my Discourse of the Society of Saints.

Thirdly, And with a durifull and diligent marking and observing the fruit, and event of our prayers: not dealing with our petitions as fooles and children doe with stones and such like toys darting and flinging them into the ayre, not regarding what becomes of them, or how they fall: But like wise, and wary suiters in Kings courts, who oft renew againe and againe their petitions, and alwaies waite and expect whether they shall speed, And if not, why

1. That not finding such desired successe as wee wished and expected, our prayers not prevailing as we supposed, we may imitating the Saints of God in like case

1. Be feelingly sensible of such repulse, and mournefully grieve and sorrow for the same. *Psal. 28. 1. least if thou hears not I become, &c.*

2. Submissively disesse, and humbly desire to know the cause of the Lords forsaking us, *Psal. 22. 1. My God, my God, why, &c.*

3. Diligently sift our selves, and search out the cause (with *Saul* imitable in this) why God doth not graciously answer us, *1 Sam. 14. 28.*

4. Resolutely resolving to renounce and for ever to relinquish that make-bate betweene God and us, though it be a darling delightfull *Jonathan*, *1 Sam. 14. 39.*

5. And having found out this troubler of our peace, and hinderer of our prayers mortifie the same without mercy or compassion, *v. 44. Iosh. 7. 25.*

Thus searching, and trying our waies, as to turne againe to the Lord, *Lament. 3. 40.*

And that perceiving by experience our poore petitions and weake prayers to find gracious and favourable acceptance at the throne of grace, and to have prospering successe, we may be instigated, enlivened, and inflamed

1. To glorifie, and give honour to our good and gracious God, *Psal. 50. 15.*

2. To forsake, and for ever to abandon the service, yea slavery of sin, and the Satanicall society of sinfull sonnes of

Beliall, *Psal.* 6. 8. the profest enemies of the Lord Iehovah.

3. To love the Lord, who hath beene so favourable as to heare our voice and our supplications, *Psal.* 116. 1.

4. And to be more resolute, and ready to pray: good pay encourageth to worke cheerefully and constantly. Liberall, and bountifull benefactors win, and allure constant, and continuall cravers. The Lords readinesse to heare did animate *David*, and should us likewise to persist resolutely and constantly in prayer, *Psal.* 116. 2.

### SECT. 2.

*Why we should pray for Kings and all that are in authority, and for what, why for Pastours and for what, why for our Children, and why also for enemies.*

**T**Hus pray we not onely for our selves, but also for all men, *1 Tim.* 2. 1. namely which are capable of such gifts, graces, and good things which we pray for: Three sorts are incapable of the graces Gods people petition principally for. To wit, The damned in hell. The dead in Christ, and the desperate impenitent sinner, who sins the sin against the Holy Ghost, and therefore these are not to be prayed for.

1. The damned are capable of no grace, no good, no mercy, no favour. *Dives* desired but one drop of water to comfort and coole his tongue burning and broiling in those intollerable and infernall flames, and could not obtaine so small a favour.

2. The dead in Christ are destitute of no grace, goodnesse, freedome, favour, honour, or happinesse, they enjoying to all eternity such and so many glorious blessednesses, that the heart of man cannot conceive or imagine, much lesse can the tongue of men and Angels expresse, and declare the same.

To pray for the first sort of these is frivolous, and fruitlesse. To pray for the latter is needlesse, and unnecessary; and impossible to doe good to either.

To pray therefore for either is sinfull, and unlawfull; because unnecessary and unprofitable, because it is not of faith: for faith, and every article of faith must be grounded upon Gods Word and Canonickall Scripture. But to beleieve that the dead are to be prayed for is not grounded on the sacred Word of God, there being in the Canonickall Scripture to warrant the same neither Testimony or precept, Example or practise, Promise of reward, nor punishment threatned for the neglect thereof.

Therefore such prayer is Impious, because no where warrantable. Hurtfull (because sinfull) to the petitioner. Needlesse if in heaven. Vnprofitable if in hell. Impossible to doe good wheresoever therefore not of faith, and utterly unlawfull.

3. The desperate living capable of some earthly, corporall, temporall favours: but of no heavenly, spirituall, or eternall grace, we may not pray for any such in their behalfe, but onely for those other whereof they are capable: thus *Moses* for *Pharaoh*, the Prophet for *Ieroboam*, *1 King. 13. 6.* *Moses* was so farre from praying for, that he prayed against the cursed conspiratours, *Numb. 16. 15.* The Lord forbids *Samuel* to mourne for *Saul*, *1 Sam. 16. 1.* *David* prayes against the wicked, *Psal. 5. 10. 59. 5.* And Saint *Iohn* telleth us there are sinners for whom we should not pray, *1 Iob. 5. 16.* But it being Gods prerogative to know who are his, *2 Tim. 2. 19.* and although they doe oppose, God may give them repentance to the acknowledging of the truth, and to recover themselves, &c. *2 Tim. 2. 25, 26.*

Take wee heed that we pray not against, no not wicked men.

1. Pray we may against the cause of a wicked man, not his person, he being a brother.

2. Pray we may against the plots of private enemies against us, not against themselves, *2 Sam. 15. 31.*

3. Pray we may, and must against the whole body of Satan, *Iudg. 5. 31. Psal. 129. 5.*

4. Pray we may against some notorious member of Satan, namely

1. If



1. If not as our, but Gods enemies, shunning carnall desire of revenge.

2. If they are knowne to be incurable.

3. We aiming at Gods glory, that it may shine; his children bee bettered; not simply wishing the destruction of the person.

5. Pray we may against them conditionally, namely, rather that they may perish, then any longer reproach God by malice, and hinder the salvation of many.

But to returne, and proceed.

Pray we for Kings, Princes, and all such who are in authority, *1 Tim. 2. 2.*

1. That they may have Gods gracious favour, and needfull protection from all evill.

2. That they may have his good guidance, and divine direction in all their waies.

3. That they may abound in knowledge, prudence, wisdom, and discretion to know how to goe in, and out before their people; to understand how to judge them, and to discern betweene good, and bad, *1 King. 3. 7, 8, 9.*

4. That they may be furnished, and fitted to doe judgement, and justice, *Dent. 1. 13. Psal. 2. 10. 72. 1. Give the King thy judgements O God, and thy righteousness unto the Kings Sonne.*

5. That they may have fortitude, courage, and upright severity to punish transgressours with fit penalties, *Psal. 101. 8. Pro. 20 8.*

6. That they may have temperance, and not be given too much to pleasures, nor to profits, *Dent. 17. 17. Pro. 31. 4.* for these two have perverted many, *1 King. 12. 10.*

7. That they may have discret clemency to rule, and reigne over their people as their head, doing them good, and behaving themselves humbly towards them.

8. That they may be carefull of their subjects good, ruling over them for God, as deputies under another King; and therefore according to the will of God, that great King commanding good, forbidding evill; being carefull not onely of their

their bodies and estates, *Gen. 41. 49.* but also and especially of their soules and salvation. And therefore that they would,

1. Pray to God for their subjects, *2 Sam. 14. 17. 1 Chron. 29. 18.*

2. As also exhort, provoke, and stirre them up to religion, and pious performances, *Isa. 3. 2, 6, 8, 11.*

3. That they may be zealous for Gods glory, truth, and word, such who feare God; practising it themselves, and seeing that it be practised in their Courts and Countiees.

For as well the knowledge as the practice of a righteous life is the speciall gift of God, and therefore to be begged of, and prayed for from him.

Likewise the knowledge and the practice of civill justice is a singular gift of God, by prayer therefore to be obtained.

And all Christian people are bound to pray for their Princes and Governours, that God would give them the fore-named kinds of judgement and righteousness, celestiall and civill, *Psal. 72. 1.* For justice is so necessary in Governours supreme and subordinate, that S. *Augustine* saith, *Justice being removed, what are kingdomes save great robberies? — A certaine Pirate being taken, answered Alexander the great elegantly and truly; For when the King had asked the man wherefore he was so noysome to the seas? He with a bold stoutnesse answered, and why are you so dangerous to the world? But because I do it with a little ship am called a theefe; because you with a great fleet are called an Emperour.* And S. *Ambrose* makes this equivalent to all other vertues, saying, *Where wisdom is, there oftentimes is malice. Where fortitude, there oftentimes is anger. Where temperance, there is envy. Where upright dealing or justice is, there are all vertues.*

*August. lib. 4.  
cap. 4. de Civit.  
Dei.*

*Ambros. de pa-  
radiso. cap. 3.*

The reasons to inforce people thus to pray in the behalfe of their Kings, Princes, and others in authority, are of great variety and validity, plentifull and prevalent, many and of great moment.

*Motives.*

1. Thus to do is the prescript and command of our good and gracious God, our supreme and soveraigne Lord, *Jer. 29. 7.*

*A precept.*

*Seeke*

*Seeke the peace of Babylon, and pray unto the Lord for it. 1 Tim. 2. 1. Pray for Kings, and all in authority, &c.*

*Ab exemplo.*

*Tertul. Apol. cap. 30. p. 661.*

*Marian. de Rege & Reg. instit. cap. 6. pag. 3334.*

2. Thus doing we imitate the pious practises of Gods holy ones whom we ought to follow as they followed Christ. *We all* (saith *Tertullian*) *pray alwaies for all Emperours, that they may have a long life, a quiet government, a safe family, strong armies, a faithfull counsell, an honest people, a quiet countrey, and whatsoever are desired of men and Cesar.* Yet were Emperours in those times tyrannicall persecutours. How unlike are the unchristian tenets and diabolicall damnable practises of our adversaries the Papists to these of the ancient Fathers and the Primitive Christians. Heare one of them speake, *Ioannes Mariana* in a booke of his dedicated to *Philip* the third King of Spaine, printed by authority. He commends the fact of *James Clement* a Dominican Frier killing *Henry* the third King of France, calling it a renowned constancy of heart, a memorable noble act—again, the King being slaine, he raised to himselfe an excellent name—again, speaking of the weaknesse of his body, he saith, a greater power did strengthen his forces and courage. Before he saith, that the Monk was resolved by their Divines with whom he consulted, that a tyrant may lawfully be destroyed. And he himselfe saith in the same Chapter, that if Princes oppresse the common-wealth, if they are intolerable with vices and filthinesse, they may not onely lawfully, but also with praise and honour be destroyed. Excellently therefore saith our Church in a prayer, to be said on the first of November, *whose religion is rebellion, whose faith is faction, whose practice is murdering of soules and bodies.*

*et necessario.*

3. This is a matter of important weight and urgent necessity; for,

1. No King, Prince, or Potentate hath these gifts or graces of himselfe, but by grace and inspiration from above, *Iob 32. 8, 9. The inspiration of the Almighty giveth understanding, great men are not alwaies wise, Eccl. 3. 16. 5. 8. 10. 5. Ier. 15. 17. Every man is brutish by his knowledge.*

2. None can give these graces and excellent endowments but God onely, who bestowes them upon those who ask him,



*Iob 38. 36. Who hath put wisdom in the inward parts, or who hath given understanding to the heart? 28. 12. Where shall wisdom be found? &c. Whence then cometh wisdom? and where is the place of understanding? Vers. 20. God understandeth the way thereof, &c. 23. It is Gods blessing which makes all thing prosperous and successfull, Ps. 127. 1. It is he that giveth salvation unto Kings, Psal. 144. 10. It is he who leads in the way of righteousness in the midst of the paths of judgement, Prov. 8. 20. A just waight and ballance are the Lords, all the waights of the bag are his worke, 16. 11. Mans goings are of the Lord, Prov. 20. 24. The Kings heart is in the hand of the Lord as rivers of waters, he turneth it whithersoever he will, Prov. 21. 1. Yea every mans judgement cometh from the Lord, 29. 26.*

3. After he hath given he often takes away againe, as from *Saul*, from whom the Spirit of the Lord departed, and an evill spirit from the Lord troubled him, *1 Sam. 16. 14.* and withholdeth his grace of assistance, *Iob 12. 20.* He removeth away the speech of the trusty, and taketh away the understanding of the aged, he powreth contempt upon Princes, and weakeneth the strength of the mighty. *Ier. 51. 57. I will make drunke her princes and her wise men, her captaines, and her rulers, and her mighty men, saith the King whose name is the Lord of hosts.*

4. When these and such like graces are wanting in the government of Kings and Princes, subjects dare not complaine, check, controll or reprove them, *Iob 54. 18. Is it fit to say to a King thou art wicked? or to Princes ye are ungodly?* Subjects neither can nor ought to correct their Princes.

5. Where they be wanting, Kings and great men are wicked, and all things go to wracke and ruine in a countrey and common-wealth, *Prov. 11. 11, 14. By the blessing of the upright the city is exalted, but it is overthrowne by the mouth of the wicked. Where no counsell is the people fall. 29. 4. The King by judgement establisheth the land, but he that receiveth gifts overthroweth it. 31. 5. Lest they drink and forget the law, and pervert judgement of any of the afflicted. Eccles. 10. 16. Woe to thee*

*Nec valet nec debent castigare.*

thee O land when thy King is a child, and thy Princes eat in the morning. Lewd Governours are like leaking ships which drowne all.

*Abutili.*

4. These and such like gifts and gracious endowments do inestimably enrich and ennoble the parties themselves with God and man: confirme and establish their Thrones and Scepters, and make their subjects unspeakably glad some, and gratefull. For,

1. A King that sitteth in the throne of judgement chaseth away evill with his eye, Pro. 20. 8.

2. The throne is established by righteousness, Pro. 16. 12. Yea righteousness exalteth a nation, 14. 34. Take away the wicked from before the King, and his Throne shall be established in righteousness. Prov. 25. 5. The King by judgement establisheth the land, Pro. 29. 14.

3. To doe justice and judgement is more acceptable to the Lord than sacrifice, Proverbs 21. 3. In these things, namely, in exercising loving kindnesse, judgement and righteousness in the earth, I delight, saith the Lord, Ieremie 9. 24.

4. These bring shelter, succour and safety to subjects, Isa 32. 16, 17, 18. Then judgement shall dwell in the wilderness, and righteousness remaine in the fruitfull field, and the worke of righteousness shall be peace, and the effect of righteousness quietnesse and assurance for ever; and my people shall dwell in a peaceable habitation, in sure dwellings, and in quiet resting places, Ieremy 7. 5, 7. 22. 15, 16. Did not thy Father eat and drinke, and do judgement and justice, and then it was well with him? Hee judged the cause of the poore and needy, and then it was well with him, &c.

5. A divine sentence is in the lips of the King, he shall not transgresse in judgement, Prov. 16. 10.

6. A King that sitteth in the throne of judgement scattereth away all evils with his eyes, Proverbs 20. 8. A wise King scattereth the wicked, and bringeth the wheele over them, Pro. 20. 26.

7. Mercy

7. *Mercy and truth preserve the King, and his Throne is upholden by mercy, Pro. 20. 28.*

8. Where these gifts and graces are, there is health, strength, safety, delight, and the blessing of goodnesse, *Prov. 24. 5, 6, 25.*

9. And so they are a meanes likewise to prop up and preserve the common-wealth: For, *By a man of understanding and knowledge the state of the land shall bee prolonged, Proverbs 28. 2.* Whereas, *The Prince that wanteth understanding is a great oppressour, Proverbs 28. 16.*

10. From these do flow the constant and comfortable continuance of a country, the majesty and maintenance of a kingdom, *Pro. 18. 2. 29. 4.*

11. By meanes of these Princes and Potentates prolong their dayes, *Pro. 18. 16.* procure health, *Pro. 24. 6.* and prosperity, *Ier. 22. 15, 16.*

12. Subjects live joyfully (as we do this day) rejoycing when the righteous are in authority, *Pro. 19. 2.* In peace, piety, and honesty, *1 Tim. 2. 1, 2.*

5. Diverse and dreadfull are the effects and consequents of evill and unjust government.

1. In regard of the Governours. For,

1. They will keep evill servants, *Pro. 29. 12.*

2. They will transgresse for a trifle, *Pro. 28. 21.*

3. They will pervert judgement, *Pro. 17. 23. 31. 5.*

4. They oppresse the poore, *Pro. 28. 15, 16.*

5. They are in danger of cutting, *Pro. 24. 24.*

6. They will be contemned, *Pro. 18. 3.*

2. In regard of the people or subjects. For,

1. They shall sigh and mourne, *Pro. 29. 2.*

2. They shall feare and flie, *Pro. 18. 28.*

3. They will hate and curse, *Pro. 14. 24.*

4. They will despise and contemne, *Pro. 18. 3.*

3. In regard of the countrey.

1. It shall be wofull, *Eccl. 10. 16.*

2. It shall be destroyed, *Pro. 29. 4.*



3. It shall be consumed, *Ier. 21. 12. Amos 5. 6, 7.*

4. It shall be desolate, *Mica 3. 9, 10, 11. Sion for your sake shall be plowed, &c.*

6. Such as the Princes and principall men are, such will the people themselves be, either in truth, or in semblance and shew. If not in practice, yet in profession. For as all inferiour bodies are ruled by the Moone, all the Starres are lightened or darkened by the Sun; all celestiall bodies caried as the first mover, so subjects generally as their Princes. As the rivers tast of their fountaines or springs, so people of their Princes properties. As members are ruled by their head, so people by their Princes. As children by their parents, as servants by their masters, so subjects by their Soveraignes. Such as is the Prince, such will the people be, is an ancient saying.

*Scilicet & vulgus manant exempla regentum.*

*Tales solent esse in Republica cives, quales sunt principes.*

*Plato in Epist. Solent plerumque homines vitam principis imitari.*

*Herodian. Regis ad exemplum totus componitur orbis.*

*Citizens are wont to be such in the common-wealth, as are their Princes, saith Plato.*

*Men for the most part do usually looke upon the conversation of their Prince, saith Herodian.*

*The whole world is disposed to the example of Kings, saith Claudian.* It is therefore more than needfull, of extraordinary waight and moment, and of urgent necessity, that we should pray for Kings and all in authority over us.

1. Not onely if they were vile and wicked, *Gen. 20. 7, 17. 47. 7. Exod. 8. 30. 1 Sam. 16. 1. Dan. 6. 21. 1 Tim. 2. 1, 2.*

2. But also that we should powre out our hearts and soules unto the Lord, that we should be constant, continuall and importunate petitioners at the throne of grace for our godly kings and governours, *Ios. 1. 17. 1 Kin. 1. 3. Psal. 20. 1. 72. 1, 15.* and that fervently, instantly with zeal and earnestnes, for even the strongest, the wisest, wealthiest and most godly Princes and Rulers have need of their peoples prayers for the safety of their persons, soules and bodies, as also for the good successe of their government, *Psal. 72. 1, 15. 118. 25.*

What and if therefore not onely diverse debaucht and licentious, riotous and tosse-pot swinish drunkards who oft times drinke their wit out of their heads, their health out of their bodies, and God out of their soules, had rather drinke day after day

day, and night after night a whole moneth together the Kings Majesties health, than pray in fervency and privacy one houre for the same: But also many more moderate men deem it true devotion to drinke houely and openly beyond excesse for the Kings health and welfare, and a part of precisenesse to make a conscience of praying constantly and privately for the same, and therefore they for their parts make drinking of healths a principall part of their devotion and piety towards higher Powers, and to go in lieu of their prayers in private for them, thinking they have manifested more really and truly their love, piety, service and duty unto them, and done them more and reall good honour and service in carousing and quaffing of their healths, than if they had prayed for them: As if great men had more need of healths than of prayers, or as if healths were the best prayers they could put up for them, or the best and most acceptable sacrifices they could offer up to God in their behalfe. When as in truth (although many vilifie and upbraid, deforme and deride, scorne and scoffe at, disparage and disgrace all such who will not roare and revell, quaffe and carouse, play the good fellowes, in the worlds language, and health it, they being reformed and reclaimed from their drunken courses and company, taunting and taxing them of unmannerly unsociablenesse, singular stoicisme and surlinesse, disdainfull and discontented discourtesie and degenerousnesse, proud and pragmaticall peevishnesse, rusticall rudenesse, coy and uncomplementall clownishnesse, humourous and scrupulous perversnesse, of factious indiscreet over-scrupulous precisenesse,) these heathenish healths are but the panders, bawds and attendants to intemperance, excesse and drunkennesse. These were a part of the Divels homage, sacrifice and service at the first, and had him for their Authour, as saith S. Augustine and S. Basil.

*I intreat you (saith S. Augustine) and adjure you by the dreadfull day of judgement, that you would banish when you feast together that filthy custome of drinking, by which in a large measure without measure three by three willing or unwilling are wont to drinke, as being the payson of the Divell:*

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for

*Aug. de Tempore  
Serm. 231.*

for that unhappy custome doth yet remaine as a relique of Pagans; and whosoever shall practise this at his owne or other mens feasts, let him not doubt but he hath sacrificed to the Divell. S. Basil also in his Sermon against surfeiting and drunkenness, shewing the drunken healths and rounds which were in use among the pot-companions of his times, not much differing from ours, saith a little before: *They have the Divell the author of that law, and sinne the reward of the victory.* These are condemned, and long since cryed downe by the ancient Fathers and others, *Augustine, Basil, Ambrose,* and others. S. Ambrose, the corrupt, cursed, and common custome of swaggering Belials in their hellish humours. *Let us drinke to the health of the Emperour, say they, and whosoever pledgeth not his health, let him bee guilty of devotion. A fantastic of pious devotion. Let us drinke for the health of the armie, the promesse of the Earles, for the health of children, &c.*

*Amb. cap. 17. de Helia & jejunio.*

These are such an indignity to good and holy men; that they desire not to have others drinke or pledge their healths. For, (as Saint *Augustine* saith) *None can offer a greater indignity to the holy Angels and holy men, than they who by drinking in their names doe assay to kill their soules.* For, in so doing, they do make such the patrons, causes, and occasions of their drunkenness and riot. Yea, their healths and names are made a common prologue and passage, an ordinary shoe-horne and usuall inlet unto, and a frequent plea and patronage to beare out, and a not unusuall apologic to extenuate, if not excuse the excess, intemperance and drunkenness of roaring ruffians, and of loose and beastly drunkards.

*Auz. Serm. 23. de Tempore.*

Yet (these being supream and soveraigne supporters in this our warfare to stablish and sustaine the kingdome of the Lord Iesus, the womans seed, and to supplant and subvert the Serpents side or Satans kingdome) let us like loyall, loving, religious and obedient subjects, drinke for our owne health, and never surcease to sollicite, but with all sedulity and diligence petition at the throne of grace, and heartily pray



pray for his Majesties health and happy raigne, and for all that are in authority, that they may not bee weaker or worse than in former times and ages, that they may not be wanton and wilfull, secure and carelesse, but valiant and warlike ruling with strength, vertuous and wise, ruling by reason and righteousness. Pray therefore and say, *Give the King thy judgement O Lord, and thy righteousness to the Kings sonne, &c. Psalme 72. 2. And for all that are in authority, that under them we may (as indeed we do) lead a peaceable life in all godlinesse and honesty, 1 Tim. 2. 2.* These who are in authority being of great use, and in place to do most good.

2. Pray we for Pastours and Preachers, the Messengers of God and Ministers of his Word.

1. Before their ordination, powre out our petitions before the Lord to send faithfull labourers, not lither and licentious loyterers into his vineyard, *Matth. 9. 23.* Hence was it that the Church ordained Ember Weekes immediately before the times of ordination, that people should fast and pray for able and approved, pious and painefull, good and gracious guides to be set over the Church of Christ which he hath so dearly bought.

2. At the ordination and when they are admitted we are to pray: Thus the Apostles *Paul* and *Barnabas* were separated for this waighty work by fasting, prayer, and laying on of hands, *Acts 13. 3.*

3. After their ordaining also we ought to pray for them, *Ephes. 6. 19. Pray for me. Col. 4. 3. Withall praying for us. 1 Thess. 5. 23. Brethren pray for us. 2 Thess. 3. 1. Brethren pray for us,* that we may be fitted and furnished with all abilities, gifts and gracious endowments needfull for our so excellent, eminent and difficult calling: for we watch for mens soules, *Heb. 13. 17.* And who is sufficient for these things, *2 Cor. 2. 16.* As also with fidelity and painefulnesse in the use and employment of the same.

Pray for us, that our greatest desires may be store of spirituall gifts, *1 Cor. 14. 1.* to do good in profiting the people, sa-

ving our own soules and those who beare us, *1 Timoth. 4. 16.*

Pray for us, that we may esteeme it our greatest dignity to do service to the Church and people of God, *1 Corinib. 14. 3.*

*Eph. 4. 11, 12.*

Pray for us, that we may be assured our best service we can do to our people is to preach the Word aright, admonish, reprove, exhort and comfort them: to pray for them, to administer the Sacraments, to catechise, to conferre with them, to give them good example: and therefore that we may stirre up our selves to be most painfull, patient, constant and chearfull in these pious and principall performances, *1 Cor. 15. 10.*

Pray for us, our calling being very difficult in regard of our waighty worke; which is to quicken such as are dead in sinne, to strengthen the weake, encourage the feeble and faint-hearted, to comfort those that are troubled in conscience, to stand against all adverse power. And we being men subject to like passions that other are, *Acts 14. 15.* And we having no ability nor aptnesse to performe our ministeriall function, except it be given us, *2 Cor. 3. 5, 6.*

Pray for us, that we may be apt to teach, *1 Tim. 3. 2.* being furnished with matter worthy to be uttered, and with a faculty and facility well to utter the same.

Pray for us, that such gifts and graces as God hath bestowed on us may be bettered, continued, and successfull.

For if we be faithfull in our functions, we must be sure most of all to be opposed by Satan and his complices, *Zac. 3. 1. Luk. 22. 31.* Satan well knowing that the way to scatter the sheep is to smite the shepheard, *Zach. 13. 7.* that the way to rout the army is to discomfit and put to flight the chariots and horsemen. And our failings are so dangerous, that those amongst us that perish, perish not alone, *2 Pet. 1. 1, 2.* many being drawn in to perdition with Ministers, who are corrupt in life or doctrine.

3. Pray we for our children, *Gen 9. 27. 17. 27, 28. 48. 15, 16. 2 Sa. 12. 16. 1 Chro. 29. 19.* Give unto Salomon my son a perfect heart. *Iob 1. 5. Iob sanctified his childre, &c.* Would *Cornelia* visit y<sup>e</sup> temples for her sons *Tiberius* & *Cainus*, & offer sacrifices to the gods, for such was the miserable blindness of those profane people



people bereft of the comfortable knowledge of the wayes of life, and groping grossly in those dangerous and deceitfull paths of paganism) they being in the wars of Africk. For thus she saith in an epistle she wrote to them. *Your father bequeathed you nothing but weapons, and from me you shall inherit nothing but books, for I had rather leave my children good doctrine whereby they may live (mark this we who are Christian parents) than evil riches whereby they may perish, I do not cease to visit the temples for your own health, nor yet to offer sacrifice to the gods for your honour.* If therefore (I say) *Cornelia* a poore seduced Heathen, led by the dark and dusky light of nature only, would constantly and carefully visit the temples for the health & happiness of her sons, would continually and incessantly sacrifice to the gods for her childrens honour, when alas all her performances were not only frivolous and fruitlesse, but also vile and vicious: for the temples which she visited were the temples of the Divell, and those sacrifices which she offered were likewise to the Divell. How much more should we stirre up our selves to sollicit the Lord of hosts for our children by fervent, frequent, and faithfull petitions, they incountring with, and being environed about with such like fierce and fraudulent foes, themselves being so fraile and flexible, and prayer to our good and gracious God being so powerfull and prevailing.

1. You therefore who resolve to enter into the honourable estate of marriage, let your first entrance into the same be seasoned and sanctified by prayer to God. For,

1. This is just and equall in regard of the precept, not only in generall, *Col. 3. 17.* to do all in the name of the Lord Jesus, &c. but also in special, marriage being one of those things which are sanctified and seasoned hereby, *1 Tim. 4. 5.* But also in regard of the pious practises of *Abrahams* religious servant, *Gen. 24. 12.* *Rebekahs* friends, *V. 60.* *Isaac*, *Gen. 28. 2, 3.* the elders of Ephrata, *Ruth 4. 11, 12.* and of God himself who blessed *Adam* and *Eve* when he joyned them together in this communion, *Gen. 1. 28.*

2. This is of important and urgent necessity, all things being vaine without Gods blessing, *Psal. 127.* and children being his free gift.



3. This being very forcible & availing, *Pſ. 128*. A good beginning makes way for a good ending. If the first fruits are holy so are the branches. *A love principium*, could the Heathen say.

4. Grace and nature requiring this, marriages are monstrous, and they are headlesse weddings where prayer is wanting.

2. Bearing of children being a blessing of God, it is to be begged at his hands in prayer, *Ruth 4. 11*. like *Rahel* and *Leah*, namely in readinesse to yeeld to their husbands in all good things, in fruitfulness and bearing of children to God, *Gen. 1. 28.* & *15. 3.* & *24. 60.* *Pſal. 127. 3, 5.* & *128. 3.* *Zach. 8. 15.*

1. These being as grapes to vines, grasse to meadows, flowers to a garden, come to fields, and fishes to the sea.

2. These being the building of a mans house, *Gen. 16. 4.* *Deut. 25. 9.* *Ruth 4. 11.* *2 Sam. 7. 11, 12, 27.* and therefore the Hebrewes derive Ben of Banah to build. Loving children are the building of their parents.

3. These being the prime possession of parents, their chiefe heritage and inheritance, *Gen. 4. 1.* I have possessed a man of the Lord. *Pſal. 127. 3.* An inheritance.

4. These being an ornament to their parents, being

1. As arrowes keen and sharpe in the hands of a mighty man: And therefore as a quiver of arrowes did adorne and accommodate an archer and a man of warre, so do children their parents, *Pſal. 127.*

2. As olive plants, some higher some lower, some lesser some bigger, some younger some elder, deck and beautifie a seminary, so children are a glorious ornament to those families from whence they are as from nurseries bestowed into the world.

3. As carved and polished stones and pillars of the Temple, which were not onely profitable to uphold the whole fabrick, but being finely hewen, curiously and cunningly wrought, did decke, adorne, and beautifie the materiall Temple, so children well brought up and educated, did build up and polish the spirituall Church of God: and as it is a credit to a gentleman to have a company of tall fellowes to wait on him, so it is

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an ornament and credit to a man to have a company of well-nurtur'd children.

5. These being as fruit to trees, therefore called the fruit of the wombe, *Dent. 28. 4. Psal. 28. 3. & 132. 11*. Fruit they are, because they are derived and descended from the bodies of parents, as fruit springs from a tree. They are also delightful to parents as fruit is to our tast and mouth. The more fruitfull a tree, the more blessed in our esteeme. So children and childrens children are a great blessing, *Psal. 128. 6.*

6. These being such favours that the having of them is a blessing.

1. In nature, which teacheth all creatures to seek the procreation of their kind, men naturally desiring them when they are wanting, greatly affecting them if enjoyed, & much lamenting the losse of them, these being the works of nature in us.

2. In grace, whether they are good or bad grace teacheth us to esteeme them a blessing,

1. If good and gracious, for then not onely a mans name is hereby continued upon earth, his substance remaineth in his name, the common-wealth by him is furnished with good members, but also the mysticall body of Christ is hereby enlarged and augmented.

2. If evill, for then the justice of God is glorified in their destruction, and they may be the progenitours of pious persons. This nature teacheth not.

Yea these are such a blessing, that the want of them was esteemed formerly a curse and a reproch, *Gen. 30. 23. & 20. 18. 1 Sam. 1. 6. Judg. 11. 38. Luk. 1. 25.* Men should not murmur at, or mislike the increate of children as a burden, for thus to do is an evident argument of a distrustfull and desperate minde, *2 Kin. 4. 43. Ps. 147. 9. Mat. 6. 26 & 16. 31.* But wanting they are to beg them of God who openeth the barren wombe, *Gen. 15. 1. & 25. 21 & 30. 22. 1 Sam. 1. 10. Luk. 1. 13.*

3. All married folk chiefly and principally ought to desire children for the increase of Gods Church and Kingdome. Pray they must that they may bring forth and traine up many children to the Lord, *1 Sam. 1. 11. Ps. 128. 3. & 144. 12.* our pearls

is more worth and farre better then many pebbles. One lambe than many wolves, one *Isaac* then many *Ismaels*, one *Iacob* then many *Esaus*.

Desire we children therefore not onely to preserve and propagate our name and memory on earth which sinners may doe, *Gen. 11. 4.* *2 Sam. 18. 18.* *Matth. 5. 46.* but to build the house of *Israel*, to amplifie and enlarge the Church of God

1. And therefore men and women should bee carefull conscionably to marry in the Lord, *Gen. 6. 2, 4.* *Nehem. 13. 24.* *1 Cor. 7. 14, 39.* The prophanation of marriage is the fountaine of pollution, sin and wickednesse, and consequently of shame and confusion both in Church and Common-wealth, in religion and pollicy. And one speciall prophanation is when choice is made according to lust rather then law, reason, wisdom, discretion, Religion, *Gen. 6. 2.*

2. They should use sobriety and chastity in marriage, *Heb. 13. 4.* *1 Tim. 4. 5.*

3. They should traime up and teach their children true religion timely, *Pro. 22. 6.*

4. As also pray without ceasing to God for them. This was a meanes which being prescribed and practised by *Monica* Saint *Augustines* Mother, freed him from those sottish seducements and horrible heresies of the Manichees into which he was deeply plunged, for thus he writes. *For almost nine yeares were finished in which I was tumbled in that muddie of that bottomlesse pit, and in the darknesse of false-hood, when I attempted to arise I was more dangerously hurt. But when that chaste, pious, and well advised widow, such as thou dost love, being now doubtesse, more cheeresfull in hope, yet not more unfruitfull in murning, did not cease at all times of her prayers to bewaile so thee of me, her prayers came before thee, and yet thou didst as yet suffer me to be rolled and enwrapped in that darknesse. When afterwards as he saith, his Mother intreated a certaine Bishop to vouchsafe to talke with her son to rectifie his errors, to shew him the evils hee had learned, and teach him good; the Bishop refused, telling her I was yet unreachabable, because I was as yet puffed up with the novelty of*  
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*August. confess. lib. 4. cap. 11.*



the heresie, and had disquieted many unlearned with very many doubts. But let him alone (saith he) and continue praying to God for him, and he himselfe by reading will finde what that error is, and how great that wickednesse is—she not resting herewith satisfied, but still urging him by intreating him more and plentifully weeping, that he would see mee and reason with me, *hee being forthwith displeased with wearinesse. Depart from me* (saith he) *as sure as thou livest it cannot be that a sonne of such teares should perish.*

What and if many blackmouthd Belials and Bedlam parents, breath and belch out against their children in rage and fury, yea oft times with

1. Much bitternesse and blasphemy cruell curfings; Little considering that such evill speeches are the badge and brand of wicked men, *Psal. 10. 7. his mouth is full of cursing, &c.* who shall be turned into hell, *Psal. 9. 17.*

2. Little considering that as they love cursing so it shall come unto them, and as they delight not in blessing so it shall be far from them, *Psal. 109. 18.*

3. Little considering that not onely cursing of God himselfe, *Levit. 24. 11, 15.* an horrible blasphemy. Kings Gods deputies on earth, *Eccl. 10. 20.* Rich men, *Ibid.* Rulers, Judges and Magistrates, *Exod. 21. 28.* *Ad. 23. 4, 5.* Parents, *Exod. 21. 17.* *Pro. 20. 20.* The deafe, *Levit. 19. 14.* Enemies, *Iob 31. 30.* and of all others in particular: But that all manner of cursing is forbidden, and condemned in the word of God, *Rom. 12. 14. Blesse but curse not. Iam. 3. 9, 10. Curse, &c. these things ought not so to be.*

4. Little considering that such hideous and hellish language manifestly declareth, not onely their barbarous and bloody cursed cruelty towards their owne children, whom they have not onely poysoned and polluted with originall corruption, but also with many actuall transgressions, by their noysome negligence and execrable example. But also their owne diabolicall and divellish disposition and condition, their filthy hearts fuming up such infernall fury and their gracelesse and godlesse speeches, *smelling and favouring of*  
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the fire and brimstone of the bottomelesse pit.

What and if divers carelesse parents satisfie themselves as having sufficiently if not superabundantly done their devour in this particular towards their children, if they now and then cursorily and carelesly, idly and inconsiderately give them a concise formall & complementall God blesse thee. Mistake me not I pray, as if I disallowed of children asking parents blessing, or of parents blessing their children, either of that kinde of blessing whereby they bestow temporall and transitory favours on them, like *Caleb*s blessing his daughter, *Judg.* 1. 15. or of that other when they wish and pray for good things to them, so as *Isaac*, *Jacob*, *Iob*, and others blessed their children. It is the thing I presse and perswade unto. Onely I desire that men would not make that a matter of complement which is of great consequence and should be a matter of conscience: that they would not flubber over and slight duties requiring our most select and serious sedulity: that they would not frivolously trifle over such duties for forme and fashion sake, which crave our most instant and intentive fidelity, frequency, and fervency and our exactest indeavours: that they would not reachlessly rest satisfi'd in giving now and then a God blesse thee more out of custome then conscience to them for whom they ought to supplicate and sollicite without ceasing: powre out their most pious and patheticall petitions and importune the Lord Iehovah with fervour and frequency. For

1. Must we pray for all men, 1 *Tim.* 2. 1. how much more for our children whom we have infected and poysoned, distained and defiled with the contagious loathsome leprosy of sin, which nothing can cure; with the foule and filthy abominations which nothing can wash away save the precious blood of that immaculate Lambe Iesus Christ.

2. Must we endeavour to do them all the good we possibly may and can.

First, Not onely concerning bodily and temporall blessings and benefits.

First, by feeding and fostering, protecting and preserving, cloathing and comforting, lodging and defending them, *Gen.*

21. 7. 9. *Dent.* 1. 31. *1 Sam.* 1. 23. *1 King* 17. 13. *Iob* 31. 18 *Psal.* 22. 9. *Isa.* 66. 12, 13. *Cant.* 8. 10. *Luk.* 11. 11, 12. & 15. 22. *Heb.* 11. 23.

Secondly, by providing aforehand with foreseeing provident consideration.

1. Meanes of maintenance, *Gen.* 25. 5. *1 Tim.* 5. 8. and therefore ought to teach and traine them up in some honest art, science, trade or occupation whereby to live and profit the Church or Common-wealth, *1 Sam.* 17. 33. *Zach.* 13. 5. *Mat.* 4. 21. and in such whercunto they are fittest, being most suitable to their naturall inclination and personall endowments: appropriating and applying the best guifted to the most selected service, *Exod.* 13. 2. *1 Sam.* 1. 11. preferring the eldest before the rest in regard of patrimony or inheritance, except they bee riotous wicked and stubborne, *Dent.* 21. 15, 16, 17. *2 Chron.* 21. 3. *Luk.* 15. 31. Yet not so farre forth as to bequeath bountifullly to them, to support their state, and maintaine their greatnesse and gentility, and leaving to the rest little or nothing, save some light ticle as Master or Mistrisse to live withall.

2. Comfortable commodious and convenient marriages, *Gen.* 21. 21. & 24. 3, 4. & 28. 1. & 34. 4. & 38. 6. *Iudg.* 14. 3. *Ruth* 3. 1. yet with their own mutuall consent and agreement, *Gen.* 24. 57, 58. *Num.* 36. 6.

Secondly, But also yea and infinitely much more concerning the procuring, possessing, and preserving those holy and heavenly, sacred and sanctifying spirituall soule-saving gifts: Gleefull and gladsome garnishing graces of Gods spirit.

1. By teaching them true religion and the saving sacred knowledge of our God, *Dent.* 4. 9. & 6. 7. & 11. 19. *Exod.* 10. 2. & 12. 26, 27. *Gen.* 18. 19. & 28. 1, 2, 3. & 48. 3, 4. & 49. 1, 2. & 50. 24. *1 Chron.* 28. 9. *2 Tim.* 3. 15.

First, This being a matter of moment and importance, and of urgent necessity in regard of them, for

1. They are borne blind, *Iob.* 3. 6.

2. They naturally cannot see the kingdome of God, *Psal.* 119. 18. *Rev.* 3. 17.

3. They



3. They cannot perceive the things that be of God, *1 Cor.* 2. 14.

4. They may be compared to the beasts that perish, *Iob* 11. 12. *Psal.* 32. 9. & 49. 20.

Secondly, This being a meanes much to honour, advance, and dignifie them.

1. Knowledge being part of Gods image, *Col.* 3. 10.

2. And a chaine or ornament about their necks, *Pro.* 1. 9. & 4. 8, 9.

Thirdly, And wonderfull commodious, profitable and advantageous.

1. This giving light unto their eyes, *Psalme* 19. 8. & 119. 130.

2. This making them wiser then their elders, *Psal.* 119. 100.

3. This preserving them from errors and every evill way, *Pro.* 2. 10, 12, 13. & 4. 6. & 6. 22.

4. This being a matter of rejoycing unto them, *Jeremy* 9. 24.

5. This being and bringing life eternall, *Iob.* 17. 3.

6. This so farre excelling other knowledge, that in comparison thereof it is but dung and drosse, *Phil.* 3. 8.

And therefore although many if not the most parents teach not, or if at all, yet teach slightly and sloathfully too too carelessly and negligently their children.

1. Either in regard of the want of knowledge and ignorance of true religion which swarmes and abounds in them.

2. Or in regard of fond and false perswasions touching this duty wherewith they are possessed, that this and other soule-saving duties peculiarly properly and onely doe belong to the Minister.

3. Either in regard of Ministers negligence and ignorance in not incitating and exhorting them hereunto.

4. Or because of their owne sloathfullnesse, negligence or idlenesse.

Yet let us all beloved brethren teach our children, and that  
1 Timely

- 1 Timely {
1. That being timely seasoned herewith it may not depart from them, *Pro. 22.6.*
  2. That mortality may not prevent them & us.
  3. That we may gaine comfort to our consciences upon the discharge of our duties.
  4. That delays may not damnifie nor endanger them.
- 2 Truly, for {
1. Gods religion can abide no mixture, it being pure and perfect.
  2. The Arke and *Dagon* cannot stand together.
  3. God and *Baal* cannot be worshipped together aright.
  4. Christ and *Belial* have no agreement, *2 Cor. 6.14, 15, 16.*
- 3 Discretely {
1. Least they be dalled, dulled, amazed or confounded, through over-much, over-hard or over-long instructions.
  2. Least they be discouraged or dismayed from going forward through difficulties disclosed unto them.
- 4 Diligently, for their wits are wandring and gadding, and their memories fickle and slippery.
5. And the nearer our end approacheth, the more let us apply our selves to instruct them carefully, *Dent. 31. & 32. & 33. Iob. 23. & 24.* cordially and continually. Considering
1. The great and unspeakable losse of our mispent time past and gone, *1 Pet. 4.3.*
  2. The invaluable and inestimable gaine of time present, and pretious in redeeming the same by enriching our selves and others, *Psal. 90.12 Gal. 6.10.*
  3. The lamentable lacke of time to come, the day of our life being worne and waited, and the night of our death come when we cannot worke, *Pro 6.8. Iob. 9.4.*
  4. The constant and conscionable care that should bee in us to continue in well-doing, *Matth. 24. 46, Romans 2.7.*
  5. The

5. The priviledges and profits of our perseverance in piety and pious performances, *Rev. 2. 10.*

6. The incessant and incredible growth in grace which should be, yea and is in us if we be such we seeme to be: as the Saints of God are and have beene, *Psal. 92. 12. Rev. 2. 19.*

All which expressly and earnestly incitate and exhort us herunto.

Secondly, By counsell and advising, exhorting and perswading them to good things, *Gen. 19. 14. & 49. 2. Ruth 3. 3. 4. 2 Chron. 22. 3. Pro. 31 1, 2, 3.* and earnestly without ceasing, calling upon them to continue and proceed in the true service of God, *1 King. 2. 2, 3. 1 Chron. 28. 9, 10.* for as it is impossible to keepe flesh well favoured without seasoning, as it is impossible for fish to live without water; as it is impossible but that the rose should wither which is overgrown of thornes. So it is impossible that children which with many vices are assaulted and not succoured, but in the end they should be infamed and to the dishonour of parents most wickedly overcome, and it is impossible for parents to have any comfort of their children in their age, unlesse they have instructed them in vertue and godlinesse in their youth.

Thirdly, By correcting them, *Gen. 34. 30. Pro. 3. 12. & 4. 3. & 19. 18. & 22. 15. & 23. 13, 14. & 29. 15, 17. Heb. 12. 5.*

First, Although many parents in regard

1. Either of their fond and foolish pity, preposterous love and carnall kindnesse.

2. Or of their blindnesse and blockishnesse in looking on their childrens faults.

3. Or of the grudging and murmuring of their children, *Pro. 19 18.*

4. Or of the childish or carelesse feare of hurting or marring them.

5. Or in regard of trifling and frivolous feare of ill report in being accounted and reputed cruell and tyrannicall

1. Either rebuke and correct not at all like *David, 1 King. 3. 6.*

2. Or



2. Or lightly and tenderly when the fault is great like *Eli*,  
*1 Sam. 3. 13.*

3. Or for some faults not for others.

4. If not, sooth them up in their sinfull waies, justifying and bearing them out in evill, or praising and commending them for the same.

Secondly, As divers on the other hand,

1. Either rebuke and correct them sharply and severely, when the fault is light or little.

2. Or punish, or rebuke at all when no offence is done.

3. Or rebuke and correct for welldoing.

4. Or without admonition and instruction.

Yet this unpleasant and unsavoury duty

1. Is not onely consonant to the office and duty of parents, for what son is there whom the father chasteneth not: no chastening argues bastardy but sonship, *Heb. 12. 8.*

2. But also of necessary importance, and inconceivable utility; If with moderation, councell, and according to the quality of the offence, *Ephes. 6. 4. Col. 3. 21.*

1. For foolishnesse is bound in the heart of a child, this is a meanes to drive it out, *Pro. 22. 15.*

2. Therefore it must not be withholden, *Pro. 23. 13.*

3. This being a meanes to deliver from hell, *Pro. 23. 14.*

4. This giving wisdom to the corrected, *Pro. 29. 15.*

5. And rest with delight to the father correcting, *Prov. 29. 17.*

6. This teaching and learning them obedience, *Heb. 5. 8.*

7. Whereas impunity encourageth in evill, hardeneth and helpeth forward their destruction: Publicly proclaimeth parents hatred, *Pro. 13. 24.* and openly doth prognosticate their shame succeeding, *Pro. 19. 15.*

8. And this being so pleasing to God, whose we are, and whom we serve; that Saint *Augustine* affirmeth, that they who crucifie their childrens youthfull affections offer to God such a sacrifice as *Abraham* did who offered his son. *August. in Abra sacrif.*

Fourthly, By praying for them; for ought we to pray for all men, how much more for our children, bone of our bone and

and flesh of our flesh, whom we have imployed and polluted with divers defiling distainings of originall and actuall contagious sins and transgressions. They being also to encounter, not some effeminate and womanish forces, nor onely some forcible and furious foes with a few short skirmishing excursions. But to enter Pel Mel into this Christian warfare without any exception or truce. In which they must continually conflict with and confront enemies unparaleld for power, puissance and pollicy, for cruelty, craft and cunning without intermission and interruption untill at death they having conquered shall be crowned.

Fourthly, Pray we not onely for friends and favourites, kindred and acquaintance, neighbours and neare allies, whom God hath linked to us by naturall and civill bonds and ligaments. The Lord having knit and conjoynd us by these outward ties for the mutuall good one of another, and that wee might be helpfull each to other. But also for strangers, with whom we have no acquaintance, whom wee never saw or knew, yea and for enemies who hate and hurt, curse and caluminate, plague, and persecute us even unto death. Thus *Abraham* piously prayed for the wicked Sodomites, *Gen.* 18. 23. Thus to doe was expressly enjoined by our Sovereigne Lord and Saviour, *Matth.* 5. 44. and piously practised by himselfe when his enemies devised against and did him all the hurt they possibly could, *Luke* 23. 34. *Father forgive them for they know not what they doe.* Thus doing, we shall passe on in these peerelesse paths prescribed and pattern'd out unto us by the holy men of God, *Rom.* 12. 14. Bless them that persecute you. *1 Cor.* 4. 12. being reviled we blesse. *Act.* 7. 60. *Lord lay not this sin to their charge,* was the sweet swan-like song and pathetical petition for, and the friend-like favourable and fertile farewell of Saint *Steven* unto his barbarous and bloud-thirsty persecutors, when they injuriously, unjustly, enragedly, and inhumanely, savagely, and fatically stoned him; even then as he breathed out and bequeathed his spirit into the indissoluble, incorruptible, incomprehensible, and incredibly glad some embracings of his blessed Saviour whom hee saw standing

standing on the right hand of God. So for them that benigne and beneficiall benediction. Thus doing wee shall demonstrate and manifestly shew the abiding and abounding of true Christian love in our hearts, this teaching and enabling us thus to overcome, and recompence, and repay evill with goodnesse, *Rom. 12. 21.* Thus doing we may be a meanes of their happy conversion, so of enlarging the kingdome of Christ, of weakening the power and lessening the number of Satans side, so of our enemies. Saint *Ambrose* thinks that Saint *Stevens* prayer was a meanes of Saint *Pauls* comfortable and Christian change: saying, *therefore was Paul lifted up from the earth, because Steven was bowed downe on earth and heard.*

*Ambros. lib. 1.  
cap. 9. de peni-  
tentia.*

And why may not we more probably conjecture, if not conclude, that Christs pitifull and patheticall prayer on the Crosse was the cause of the conversion and calling of many thousand Iewes after his death and resurrection.

Fifthly, Pray for all men, *1 Tim. 2. 1.* of what estate, degree, condition, or calling soever, be they friends or foes, good or bad, pious or prophane; If bad, that they may be called and converted; If good, that they may be strengthened and established in this warfare. *Col. 1. 9. We must not despaire of those that be evill, but we must more earnestly pray that they may be made good, for alwaies the number of Saints is enlarged out of the number of the wicked,* saith Saint *Augustine.*

*August. in  
Psal. 36.*

6. Pray extraordinarily, with more then ordinary ardency of affection, so as to cry mightily unto God, *Jonah 3. 8.* more earnestly then at other times, *Luk. 22. 44.* with strong crying, *Hebrewes 5. 7.* so as to wrestle with God in prayer, *Gen. 32. 24.*

1. At the point of death. Thus that pious Proto-martyr Saint *Steven*, *Acts 7. 60.* cryed with a loud voice. Thus that unparaleld Convert the penitent thiefe upon the Crosse, *Luke 23. 42.* And our blessed Saviour, *Matth. 27. 46.* cryed with a loud voice; for usually the tempter is then most troublesome, and truculent with his last encounters, and most laborious onsets. Then are we our selves most disabled and unfitted



to hold up head, and hold out against those direfull, and dismall darts of the destroyer. And then our night hastily approacheth when we cannot worke any longer, but we must rest from our labours, *Rev. 14. 13.* when we cannot so praise God, *Pf. 6. 5.* as to benefit the Church and chosen of God by our prayers and other performances. It therefore behoves us; That God may have the greater honour, and glory; our selves obtaine more solace, strength, and support against the fierce and formidable farwells of our furious foes: and that we may do all the good we possibly may or can, before we rest from our labours, then to double our diligence in praying unto our good, and gracious God, with vehement and violent vigour, with earnest and unexpressable desires of the heart.

2. In the time of dreadful desertions, disastrous distresses, direfull discomfitings, or any more then ordinary and usuall dolorous occurrences. The fittest time for prayer being, when men are in the greatest necessities, agonies, and perplexities: And amongst all other duties of afflicted and assaulted soules, this of prayer being the most needfull. This is the first, the last, the best and surest weapon for weake saints, souldiers, and Christians; and the most soveraigne salve for all sores, and saddings of body and soule. Hence was it that those pious pilgrims accompanied with many miseries and divers dangerous difficulties as wearinesse, wandring, and want of harbour: hunger, thirst, faintnesse, trouble and distresse, *Psal. 107. 4, 5, 6.* Hence was it that those many perplexed prisoners, who sate in darkenesse, and in the shadow of death being bound in affliction, and iron—whose hearts were brought downe with labour, so that they fell downe without any to helpe them, *v. 10, 11, 12.* Hence was it that sick folke, whose soule abhorred all manner of meates, and themselves drawing neare to the gates of death, *v. 18.* Hence was it that seafaring men whose soule melted in them because of trouble, they reeling to and fro, staggering like a drunken man being at their wits end, *v. 26, 27.* Cryed unto the Lord in their troubles, *v. 6, 13, 19, 28.* and obtained deliverance. Hence is it that the Lord commands us to call upon him in the time of trouble, *Pf. 50. 15, James 5. 15. Is any afflicted let him*

*him pray.* And the people of God have powred out their soules, and meditations before the Lord Iehovah, *Psal. 102. 1.*

The time being then fittest, and most seasonable for man to powre out his heart in prayer when he is in the greatest griefes, pinching pressures, and oppressing necessities.

1. For then he is most sensible, and hath the greatest feeling of Gods wrathfull displeasure, and his dreadfull indignation.

2. For then, hee therefore will be more fervent with the Lord in prayer to have those great and grievous sadding and suppressing burdens released, remooved, or sweetened, and sanctified.

3. For then is prayer most needfull, most seasonable, *Pf. 50. 15.* and usually most fervent, *Iosh. 7. 6. 2 Sam. 12. 16. 1 Sam. 1. 10.*

4. For then is Gods helpe nearest at hand to his people in mercy, to minister unto them the greatest hope and assurance of safety and salvation, when they are in the most dreadfull and dangerous distresses, *Ionab 2. Dan. 3. and 6. Exod. 14. Ester 4.* for God is with them, *Pf. 23. 4.* His eyes are upon them, He watcheth over them, He also keepes, and preserves them.

5. For then deliverances are of a sweeter relish, more acceptable and amiable to the faithfull petitioners, who after the feeling of Gods rod and ferula upon themselves and others, have faithfully and fervently fled to the throne of grace, and not beene like to wicked and gracelesse men, senselesse, sullen, or swallowed up of sorrow, *Iob 14. 22. Pro. 23. 35.*

Thirdly, In the time of the Church her misery, and the Saints calamities, we ought to lament their languishing, to bewaile their ruines, and pray continually, confidently, and compassionately for their solace and safety.

Say not beloved brethren the time is not yet come, It is not therefore seasonable to pray for their deliverance from dolours and distresses. It being every day safe and seasonable to pray for the advancement of Christ his Kingdome, and the good of his subjects.

Object. 1.

Ans.

Say not beloved brethren, The enemies of the Church are mighty, and the most of men: It is therefore vaine and fruitlesse to pray for them. There being more and mightier for the

Object. 2.

Ans.

Church and chosen of God then against them; namely all the blessed Saints and holy Angels, yea the Lord of hosts himselfe, and all his armies which are innumerable.

Object. 3.

Ans.

Say not beloved brethren, The Church cannot be in such purity as in prime times, neither will it ever be free from misery in this world, and therefore to what purpose should wee pray for that which we cannot obtaine. But flee to the consideration of Gods nature, and properties, and let them animate, and encourage us constantly to continue our prayers for his perplexed people.

1. For God is mercifull, pitifull, and tenderly affected towards his Church, and chosen, even as a father towards his only son; as a mother towards her sucking infant, yea and infinitely much more.

2. For God is faithfull and true in all his promises, who also hath promised to repaire the ruines, and build up the breaches of his Church.

3. For God is the onely wise God, best knowing when, and what to doe.

4. For God is jealous of his owne glory, and of his Church, which is his Spouse.

He therefore neither can, nor will for ever beare the wrongs and injuries done unto the same.

But reason, and resolve thus, or after the like manner as followeth:

1. Is it a sin against the Lord to cease to pray for his peculiar people, 1 Sam. 12. 23.

2. Doe the Prophets and Apostles presse, and perswade, exhort, and excitate, to lay to heart and lament, bitterly to bewaile and bemoane the miseries, and maladies of his Church and chosen: yea to pray, and petition in their behalte to our good, and gracious God, Lam. 2. 18, 19. Rom. 12. 15. Ephes. 6. 18. And shall we neglect it?

3. If *Iacob* sorrowed so much for his sonne *Ioseph* a long season, and would not bee comforted, although all his sonnes and daughters laboured to console him: How much more ought we to bewaile and lament; yea and labour to  
remove



remove the miserable and grievous pressures, and persecutions, not of one *Ioseph*, but of many thousands, *Gen.* 37. 34, 35.

4. Have good, and gracious men, beene continually, and commendably conversant in such Christian courses, *Psal.* 123. 3, 3. *Lam.* 3. 48, 49, 50. and shall we degenerate and digresse out of a way so pious, and a path so trodden in?

5. Is constancy and importunity so important and prevailing, *Luk.* 11. 5, 6, 7, 8. 18. 1, 2, 5, 6, 7, 8. and shall we surcease to sollicite our gracious and good God?

6. Have the faithfull, and fervent, the sincere and zealous prayers of pious people procured liberty and enlargement to Saint *Peter*, although bound with two chaines, and kept with foure quaternions of souldiers, *Act.* 12. 2, 10. Refreshing raine and fruitfull seasons to the distressed Israelites, when the heavens were as iron, and the earth as brasse, the raine having beene restrained the space of three yeares, and six moneths, *James* 5. 17. And hath a refreshing raine to the Romane army, whose men and horses died with thirst: and thunder with lightning by which the Marcomanni or Moravians, & Quadi, or Silesians were discomfited, and had a successfull and unexpected victory; for which cause, the Emperour *Marcus Antonius* called the legion of Christian souldiers, the thundering legion, and did abrogate the many bloody, and barbarous decrees, which then were of force against Christians. And shall we omit a duty so prevalent and prevailing?

Καταρτίσθητε.

7. Is it the will of God that wee should pray alwaies, 1 *Thess.* 5. 18. And shall not we dutifully and obediently doe this, it being so just and equall? God forbid.

March we on therefore being armed with prayer: we can never pray truly except we be armed, neither can we rightly use our weapons without prayer. A souldier of the Lord harnesseth himselfe, and goeth on praying, beseeching God for helpe, assistance, and continuance.

First, Pray therefore with our hearts, like *Abrahams* servant, *Gen.* 24. 27. like that man of God *Moses*, *Exod.* 14. 15. like gracious *Hannah*, 1 *Sam.* 1. 13. good *Nehemiah*,

*Deus non vocis  
sed cordis au-  
diat.*

*Nab. 2. 4.* and distressed *Jonah, Jonah 2.* for God is not onely a hearer of the voice but of the heart. He searching and seeing the secrets of the same.

Secondly, Pray with our voice, this being necessarily required, except there be some cause of weight, and importance to the contrary.

1. For our tongues are given and granted to us to praise and glorifie God as well as our hearts, and they are of all other parts of the body the most proper and excellent instruments of Gods glory, *Psal. 57. 8. 108. 1.*

2. For words are not onely declarers, demonstrating and shewing, but also stirrers up: strengtheners and increasers of the affections of the heart; for as the reflection of heate coming from the chimney maketh the fier hotter, which before hath heated it, even so words in prayer makes the heart more fervent, the ardency whereof having before occasioned the same.

3. For words in prayer are a prime and principall prop, a markable and speciall meanes to prevent interruptions and distractions, to keepe the minde from wavering, and wandring, and to hold, and keepe it close to the matter in hand.

Pray in publique with the Church or Congregation.

1. For such prayers which are most publique, are most powerfull, united prayers make a lowder cry, and moove God sooner to open his cares.

2. For such prayers manifest our mutuall communion, and are an effectuall meanes of mutuall edification, stirring up the zeale, and inflaming the affections of each other.

3. For such prayers are most honourable, and acceptable to God, the Lord most delighting in the joynt consent of his people praying unto, and worshipping him.

Pray in, and with our families like good *Cornelius, Act. 10. 30.* for, not only is it needfull thus to do, to sanctifie our callings, and Gods creatures, but also this bringeth both honour and profit to our householdes.

Pray in secret, thus may we pray in the field, *Gen. 24. 63.* in our journey, *Gen. 28. 20.* in a prison, &c. But the most secret place

place is for this the most convenient, *Mat. 6. 6.* such places being freest from fleshly inticements, agreeable, and answerable to Christs precept and practise. Pray therefore in secret, this being a good triall and touchstone of our sincerity and uprightness. This arguing, and augmenting our familiarity with God. This bringing most comfort and consolation: And in these we most freely and plainly may make knowne our whole minde to the Lord.

Pray we whensoever we enterprize or goe about any thing. This sanctifying every thing, place, person, and performances; neither can we expect a blessing in any thing except we crave it by prayer, *Psal. 127. 2.*

Pray without failing, and intermission morning and evening. Let this be our *Alpha* and *Omega*, the beginning and ending of our actions, *Psal. 55. 17. 1 Thess. 5. 17. Dan. 6. 10.*

1. For as the Jewes solemne sacrifices were both morning and evening, so should this of ours.

2. The day and night ought to be, and by this they are seasoned and sanctified, *1 Tim. 4. 4.*

3. Each of these needs a supply of fresh favours and mercies.

4. And in both day and night we want Gods gracious and speciall protection, to support and strengthen, to preserve and protect us against the assaults of our spirituall enemies, who are never weary, nor wanting to do mischief.

Pray in private, with such gestures which are fittest to moove, and enforce our hearts to feeling, and fervency, and which argue

First, A zealous right and reverent faith, such as are

1. The lifting up of the hands, *Ex. 9. 29. 17. 11. La. 3. 17. 3. 41*

2. The lifting up of the eyes, *Psal. 121. 1. 123. 1. Job. 17. 1.*

3. Standing upright as waiters, *Gen. 18. 22. 1 King. 8. 21.*

4. Sitting upright, *Gen. 48. 2. Iudg. 20. 26. 1 Sam. 1. 10.*

Secondly, or a sincere, sound & zealous repentance, such as are

1. Bowing the body, *Gen. 22. 33. Ester 3. 5. Micah 6. 6.*

2. Bending the knee, *1 King. 8. 54. Dan. 6. 10. Luke 22. 4. Act. 7. 60. 9. 40. Ephef. 3. 14.*

3. Looking downward, *Luk. 18. 13.*



4. Smiting on the brest or thigh, *Ier.* 31. 19. *Ezek.* 21. 12. *Luk.* 8. 13.

5. Kneeling on both knees, *2 Chron.* 6. 13. *Dan.* 6. 10. *Luk.* 22. 41. *Act.* 7. 60. 9. 40.

6. Falling on the face, *Nam.* 16. 4. *Iosh.* 7. 6. *1 Cor.* 14. 25.

7. Thrusting the mouth into the dust, *Lam.* 3. 29.

8. Sitting abjectly clothed in dust, *Neh.* 9. 1.

9. Hanging downe the hands, *Ier.* 31. 19. *Ezek.* 21. 12.

Pray in publique with unanimous uniformity in regard of our outward carriage and gesture, keeping, using and observing publique gestures prescribed and practised as commendable and warrantable by our Church: not breaking the bounds of comeliness and order, *Neh.* 8. 5, 6. this being a principall preventing preposterous censuring and condemning of others; whereas diversity of gestures causeth distractions, and hindereth devotion. I do therefore heartily wish, and unfainedly desire, that all persons in publique performances of prayer with the Congregation, would fall downe and kneele before the Lord our maker; this being enjoined, and that rightly, religiously, and warrantably, *Psal.* 95. 6, 7.

Mine answer to these interrogatories was it demanded should be as followeth.

*Quest.* 1. Is bodily worship alwaies needfull?

*Ans.* In publique assemblies, and in the Congregation it is, although not in private or secret.

*Quest.* 2. Is it sufficient in the great Congregation: or ought it to be first and principally performed?

*Ans.* 1. Neither is it sufficient, for God requireth the soule, heart, mind, and spirit.

2. Neither ought it to go before the worship of the soule, for that is both preposterous, and hypocriticall.

*Quest.* 3. Is kneeling alwaies needfull in Gods publique worship and service?

*Ans.* It is needfull alwaies because commanded, *Psa.* 75. 6, 7. *Isa.* 45. 23. and consonant to the practise of the most pious people, *2 Chron.* 6. 13.

*Quest.* 4. Is kneeling needfull in all publique service of God, and in all the parts thereof?

*Ans.*

*Ans.* No, but in invocation or prayer as appears by precept and practise.

*Quest. 5.* Is it needfull all the time of publique prayer, and in all persons?

*Ans.* No, for in some it may be injurious and hurtfull, in others inconvenient, and unprofitable.

1. Hurtfull to the impotent, lame, sick, sore, &c. and then it is contrary to that authentick commandment, and pious precept, I will have mercy and not sacrifice.

2. Inconvenient when the Ministers voice in prayer is thereby drowned, so as that it cannot be heard, and then it is repugnant to that royall rule, let all be done to edification.

*Quest. 6.* Is kneeling first or most to be used in Gods publique service?

*Ans.* Yes, because humiliation is chiefly required, and prayer also ofteneft to be used, whereupon Gods house is called a house of prayer.

*Ensebins* reports of Saint *James* the brother of the Lord, that his knees had lost the sense of feeling, like unto a camels, with continuall kneeling upon them in worshipping of God, and praying for the pardon of sin for the people.

*Lib. 2. cap. 23.*

### CHAP. XIII.

*Fasting is another duty of Christian souldiers, what kinde of fasting is required, its necessity, excellency, companions, and occasions.*

**T**O our extraordinary prayers joyned we often watchfullness and fasting, *Col. 4. 2. watch in prayer. 1 Cor. 7. 5. give your selves to fasting, and prayer.*

First, Thus doing we shall testifie our officious, dutifull, and diligent obedience to the holy and heavenly precepts of our Sovereigne Lord God and blessed Saviour, *Joel 1. 12. 1 Cor. 1. 7*

Secondly, Thus doing we shall manifest our Christian conformity to the pious and praise-worthy practises of good men, in times and ages past and gone, as of *David, Cornelius, Acts 10.* and divers other.

Thirdly,

Thirdly, This combination of fasting with prayer, comfortably crowning with correspondent compensation, and excellently enriching with extraordinary effects: for

1. Hereby great and glad some blessings have beene purchased, and procured. Witnesse the Iewes marvailous and miraculous deliverances from that malignant, and mischievous massacre of their cruell and capitall enemy, that wicked misbelieving miscreant *Haman* and his cursed complices, *Ester* 4.16. 8.14, 15. Witnesse that confirming conference, and comfortable command of an holy and heavenly Angell unto *Cornelius*, that charitable and devout Captaine and Centurion of the the Italian band, when hee was fasting in his house, *Acts* 10.30.

2. Hereby former favours, and memorable mercies have beene confirmed, and continued, reestablished, and reduplicated: witnesse Gods being intreated of the Iewes when they fasted and besought the Lord, *Ezra* 8.22, 23.

3. Hereby fearefull and formidable judgements have been respited, and removed, witnesse the prolonging and putting off, the pouring out of Gods wrath upon the people of the Iewes, untill *Iosiah* was gathered to his fathers in peace, *2 Chron.* 34.27, 28. Witnesse that remarkable victory of the Israelites against the Benjamites, after two terrible and dreadful discomfittings, in which they lost forty thousand valiant men, *Judg.* 20.26. They fasted, and the Lord smote *Benjamin*, *v.* 35. and witnesse the Lord repealing and repenting him of the evill that hee said hee would doe to the Ninivites, *Ionah* 3.10.

4. Hereby plagues, and punishments, crosses, and calamities have beene changed, and converted into incredible and inestimable profits, and promotions, comforts and contentments. Witnesse that invaluable spoyle of riches, and pretious jewels which *Iehosaphat*, and the people of the Iewes found amongst their slaughtered enemies: that extraordinary joy wherewith the Lord had made them to rejoyce: and the peaceable rest, quietnesse, and tranquillity which God gave to the Realme of *Iehosaphat*, after that, by this pious and valient performance he



he had obtained an unheard of victorious vanquishing of the Ammonites, Moabites, and Edomites, who were compacted in a cursed confederacie, and unjustly invaded the Realme of Iudah with an astonishing, and affrighting, with an impregnable, and invincible army, 2 Chron. 20.

5. Hereby the Saints and holy ones of God have interested themselves in the promised reward, *Matth. 6. 18.* have been more confidently confirmed, and certainly assured of their owne salvation, 1 Cor. 9. 23, 27. fitly therefore, and excellently doth Saint Chrysostome call fasting the tranquillity of our soules, the beauty of old men, the Schoolemaster of young men, the teacher of the continent, which adorneth every age, and seew as with a diadem.

Hom. 2. in  
Gen.

6. Herby the Saints of God have been and are better enabled to all holy, and heavenly pious practises, and divine duties, *Matth. 17. 21.* by fasting and prayer, 2 Cor. 7. 6. Saint Chrysostome therefore calls it the mother of all good workes, the mistress of modesty, and all other vertues, the helper of prayer, because prayer without fasting is slender and weak, for that prayer is strong which is made with an humble spirit, and a contrite heart—but he cannot have a lowly spirit, and a broken heart, who eats, and drinckes, and enjoyes his pleasures, whereas fasting adds fervour and force; gives wings unto, and nourisheth prayer. Our Homilies excellently make three ends of fasting. The chastising of the flesh. To testifie our humble submission: and That the spirit may be more fervent in prayer.

Hom. 15. in  
Matth.

7. Hereby we may be encouraged against Satans execrable exploits and encounters, this being a meanes to extirpate and expell the Divell, *Matth. 17. 21.* Vpon which place Saint Chrysostome saith, He who prayeth fasting hath two wings, by which, in flying he is carryed over the windes, for he neither doth sleepily gaspe, neither doth he deferre, neither is he dull or slow in prayer, which things many indure, but he is more burning then fire, above the earth, and therefore is made a terrible enemy to the divell. The same holy Father calleth fasting our armour, and weapons against our adversaries, saying, They who goe to battle, doe diligently furnish themselves before hand, he seeth that

Hom. 58. in  
Matth.

Hom. 13. in  
Marke.

Serm de uno legiflatore. Tom. 1.

Serm. 2. de jejunia.

he hath his helmet if he hath his sword, if he hath his speare, if he hath his arrowes, if his horse be refreshed, and that he may fight, before hand he makes ready his armour, your weapons are fastings. Again he saith, It is better to fast the fast of affection than of hunger. The fast of love is better than of necessity. Our Saviour saith of Devils, this kind is not cast out but by prayer and fasting: Prayer and fasting do put to flight the Devils, and shall they not overthrow churlish Barbarians? The same Father in a Sermon of fasting alledging the same Scripture, saith: Fasting ought not to be terrible to you; for it is ordained against the nature of Devils. So that if any be possessed with an unclean spirit, and shall behold the countenance of fasting, if he were an unmoveable stone, he shall be quickened. But if thou addest to it the sister of fasting, that is, if he shall behold its companion prayer with it, therefore Christ saith, this kind goeth not out but by prayer and fasting. Since therefore it doth weaken and repell the enemy of our salvation, and smite feare of such terrour in our enemies—where fasting hath beene affected, the difficulties of cruelty are released, the bonds of captivity are loosed, the rights of liberty are restored wholly. Since therefore fasting doth resist our adversaries, will reject the yokes of bondage, and restore the security of freedom—wilt thou heare what a safety, how great a succour is brought forth to mankind by fasting? — And since abstinence hath beene a necessary buckler to us before the conflict to resist our wilfull sensualities, much more must we desire the helpe of fasting in our fight it selfe to our victory.

2 Sam. 11. 12,  
26. Dan. 9. 3.  
Esther. 4. 16.  
Mar. 9. 29.  
Luke 2. 37.  
Acts 10. 13.  
13. 30. 14. 23.

This duty of fasting therefore being (although not an essentiall property of prayer, yet) often necessarily to be joynd with, and accompany the same as a prime and principall means to protect and safeguard our selves against the asperate assaults and sharpe attempts of our assiduous adversaries, and audacious enemies; and to propugne and prostrate the fierce and furious fraud and force of Satan and his assistants. We therefore fellow Christian souldiers ought to our other pious performances to add and conjoyne this of fasting.

1. I do not meane that naturall or physicall fast which is for

for healths sake, and therefore often prescribed by learned Physicians for the recovery and continuing of bodily health.

2. Nor that civill abstinence whereby men forbear meats and drinks, the better to accommodate themselves to accomplish some worke of waight, or businesse of speciall importance, more seriously setting, and more firmly hereby fastening their minds to prosecute and effect with greater earnestnesse and forwardnesse the businesse intended, *1 Sam. 14. 24. Acts 23. 14.*

3. Nor a constrained fast, when mens forbearance of food is from a forcible compulsion, they would eat, but either want meat or appetite, *Mat. 15. 32. 2 Cor. 11. 27.*

4. Nor that Christian sobriety, whereby men use the good creatures of God soberly and temperately, not so often, nor so plentifully as is usuall, *1 Cor. 9. 27.* Which is pious, praiseworthy, and profitable for the poore, the common-wealth, the health of our bodies, the good of our soules. This deadning and diminishing fleshly and filthy lusts, bridling and battering down unruly affections, and fitting and framing the mind to holy and heavenly duties.

5. Nor that spirituall fast whereby we abstaine from sinne, *Isa. 58. 6.* This abstinence and freedome from filthinesse and vice, as to have our eyes fast from wantonnesse and vanity, our eares from fables, fraud, and flatterie: our tongues from wicked words and all evill speaking: our hands from godlesse works and gracelesse actions: our soules from sinfull thoughts and vaine imaginations, ought to be constantly continued in the whole course of our lives.

6. Not that miraculous fast whereby *Moses, Elias,* and our Saviour *Christ* abstained from all manner of sustenance for many dayes together without being at all hungry. For this fast of our Saviour is not for our imitation, we may not presume to do miraculous workes and acts because our Saviour did such. Christ was baptized, so ought we. Christ confuted Satan with the Scripture, so ought we. Christ fasted, so ought we. But as we do not therefore desire to be baptized

*Deut. 9. 9.*

*1 King. 19. 8.*

*Matth. 4. 2.*



Hom. 48. in  
Mat.

\* Pag. 68.

☞ to afflict  
the soule with  
abstinence.

☞ & fasting  
nothing at all.

\* 2 Sam. 3. 35.

12. 7. 20. Ezra

10. 6. Ester 4.

16. Ionah 3. 7.

\* 2 Sam. 12. 20

1 King 21. 27.

1 Chron. 21.

16. Ester 4. 3.

Psal 69. 11.

Ier. 6. 26.

Ezek. 7. 18.

Dan. 9. 3. Joel

1. 13. Ionah 3.

6. Mat. 11. 21.

\* Joel 2. 16.

1 Cor. 7. 5.

Deut. 24. 3.

2 Sam. 11. 11.

Exod. 19. 15.

2 Sam. 12. 16.

Joel 1. 13.

\* Dan. 6. 18.

2 Cor. 6. 5.

\* Neh. 1. 4.

Dan. 6. 18.

\* Lev. 16. 29.

30. 31. 23. 27.

28. 30. 31. 32.

Heb. 29. 7.

\* Lev. 23. 32.

Iudg. 20. 26.

1 Sam. 14. 24.

7. 6. 2 Sam. 1.

12. 3. 35.

Acts 10. 30.

in Iordan: as we do not desire to be placed on the pinnacle of the Temple to resist Satan: so neither in all circumstances must we imagine in our fasting to imitate our Saviour Christ. Thus S. Chrysostome saith: *Our Saviour doth not say his fast is to be imitated, although he might have propounded those forty dayes: But learne of me because I am meeke and lowly in heart.*

Neither doe those Papists who presse so much their ungrounded fasts, consisting in an abstinence from certaine kinds of meates prohibited by the Romane Church; as our learned \* Bishop White, Although they glut themselves with others, yea, as some of their owne affirme, that their fasts are meere gluttony, epicure-like, as the fore-named Doctour sheweth: These I say do not imitate our Saviour Christ, who fasted so but once in his whole life, they every yeare: He abstaining from all food, they onely from certaine kinds of food.

7. But that religious fast whereby men seasonably abstaine from refreshing their bodies, to make them fitter for religious duties: This pious and godly exercise by which God is immediately served, and being joyned with prayer and inward humiliation, is an adjuvant meanes to appease and deprecate Gods anger: to impetrate and obtaine sundry benefits, and to resist and repell Satan that subtrill serpent. This is an abstinence commanded by the Lord to make solemne profession of our repentance. It is a totall or whole abstinence from meates and drinks, or a all kind of sustenance or nourishment, (difference of meates therefore makes not this fast, Matth. 15. 3. 1 Cor. 10. 25, 27. 8. 8. Heb. 13. 9.) and all other pleasurefull delights, profitable and gainefull things of this life. Namely costly and curious apparell; \* Matrimoniall benevolence, or the marriage-bed; a part of our ordinary sleepe: all mirth, musicke, pleasures and pastimes (this being a time of weeping and wailing, of sadnesse and sorrow) and all bodily workes of profit and pleasure, and therefore from the ordinary workes of our callings, such times being dayes of rest to be kept as Sabbathis, without doing any worldly works for a certaine time: namely a day at the least: except necessity in-  
force

force some weak and impotent persons so farre forth to refresh themselves as their need and weakenesse doth require: For God will have mercy, and not sacrifice, *Hos. 6. 6.* Excellently saith *S. Chrysostome* to this purpose: *Beloved, if through bodily weakenesse thou canst not fast a whole day, none that is wise can therefore reprove thee for this: for we have a mild and gracious Lord, requiring nothing of us above our strength—if therefore there are any present, whom the feebleness of body doth forbid to fast, and to remaine without dining: I exhort such to regard the weaknesse of the body—therefore be who receiveth meat, and cannot fast, let him give the more liberall almes, let him be more fervent in prayer, let him have the more readinesse in hearing divine speeches, in which the feebleness of the body cannot hinder, let him be reconciled to his enemies, let him shun all hatred and desire of revenge. He who doth these things will fast a true fast, which the Lord doth principally require of us.* Sometimes for a larger and longer time, the occasions being more urgent and forcing, *Neh. 1. 4. Esther 4. 16. Acts 9. 9.* extraordinary occasions, and speciall occurrences, private, publike or particular, earnestly calling upon us for more than ordinary humiliation and prayer.

Mistake me not I pray, as if I deem'd it lawfull or allowable for private persons to appoint or approve of publike fasts without authority of Sovereigne and supream Magistrates, <sup>a</sup> to whom it doth belong to authorize and command, to publish and proclaime the same. <sup>b</sup> Which divine duties ought then to be performed and practised in the temple or house of God. And the persons to be present and participate are all sorts of people, high and low, rich and poore, young and old.

1. Rulers and regents who have the guidance and government upon their shoulders, should then and there accommodate themselves to accompany the people.

1. Because the guilt and cry of their sinnes is as great, loud, and clamorous, if not more than of other men, both in regard of their age, offices, provocations, tentations and allurements to erroneous wayes and wandrings.

2. Because

*Hom. 10. in  
Gen.*

<sup>a</sup> 1 King. 21. 8;  
<sup>9</sup> 2 Chron. 20.  
<sup>3</sup> Ezra 8. 21.  
*Esther 4. 10.*  
*Ion 3. 2.*  
<sup>b</sup> *Judg. 20. 26.*  
*Jerem. 36. 6.*  
*Joel 1. 14.*  
<sup>c</sup> 2 Chron. 20.  
<sup>13.</sup> *Neh. 9. 38.*  
*10. 28. Joel 2.*  
<sup>16.</sup>

1. Because their examples are more beneficiall or obnoxious, being more observed and followed.

2. Because also their helping hand, counsell, and countenance is of great and urgent importance for the discovery and discountenancing, curbing and countermining, punishing and preventing capitall and crying offences; causing and occasioning evils of all sorts.

3. Yea even harmlesse and helphlesse, tender and irreprehensible children and infants have not often and usually formerly beene excluded nor exempted from these publike performances.

4. Not onely because they are defiled with their owne sins and their parents, and so are liable to the dreadfull displeasure and irefull judgements of God, *Hos. 13. 16.*

5. But also because the seeing and hearing the mournfull and sadding rusall teares and dolefull cries of such perplexed persons will much move, presse, and provoke others to mournfull lamentations.

6. And lastly, because this is a notable and speciall meanes timely to traine them up in holy and pious services to our gracious God.

7. Lastly, the seasons, times, occasions and ends of these extraordinary duties have beene and ought to be

1. The preventing of some future and fearefull eminent dangers and distresses; the obtaining deliverance from, and defence against our mighty and malicious, fierce and furious foes, *1 Chron. 10. 3. Esth. 4. 1, 2, 3. Jonah 2.*

2. The removing and removing some present pinching pressure and calamity, *Isa. 17. 6. Iudg. 20. 10. Eccl. 1. 4.* Thus we were enjoined by publike authority in those dangerous dayes of warre, 1628. for the preservation of his Majesties Realmes, and all reformed Churches to fast. Thus by the same authority we were enjoined to fast every wednesday during that heavy visitation of the pestilence, 1625. and also in the time of the dearth, 1626.

3. The preventing and pacifying of Gods wrath justly feared, and conceived by some shamefull reigning sins in a land, *Lev. 9. 1, 2, 3.*

4. The



4. The comforting, succouring and supporting neighbour-Churches in their miseries and calamities, Gods people in their persecutions and pressures, *Acts 13. 2.*

5. The recovery and regaining of Gods favours which may seeme to be lost and ecclipsed by sensible signes of his indignation, *Est. 4. Dan. 9. Mat. 9. 15, 16.*

6. The furthering and forwarding of some speciall work or enterprize undertaken and in hand, *Ester 4. 16. Acts 13. 3. 1. 14, 15.*

It is the private and particular which I now presse and perswade all Christian souldiers to performe and practise, much differing from the former. For,

1. This is free and voluntary. That is necessary and enjoyed, *Lev. 23. 29.*

2. This is performed and practised by one person or family at the most, *2 Sam. 3. 35. 12. 16. Ester 4. 16. Psal. 35. 13. 69. 10. Neh. 1. 4. Dan 9. 10. Acts 10. 2, 3. Luk. 2. 8, 36.* That by a kingdome or countrey joyntly.

3. This in the most private and retired place, *2 Sam. 12. 16. Zach. 7. 3. Mat. 6. 18.* That in the publike congregation. For in this as in other Christian exercises we must not desire to be seene of men, onely to our Father in secret: this differencing ours from hypocriticall performances: and such sequestering from company, fitting us more freely and fervently to mourne, meditate, fast and pray.

4. This may be appointed by any man who hath power of himselfe, consent of superiours, *Num. 36. 4. 13.* or convenient opportunity, *Neh. 1. 4.* That onely by Kings and such like authority.

5. This for more ends and causes, namely, not onely publike, *Psal. 53. 13. Dan. 10. 2, 3.* But also private, *2 Sam. 12. 2 Cor. 11. 22.* That onely for ends and causes which are publike and generall.

First, The publike occasions of private fastings are

1. The losse of the Church or common-wealth in the death of good governours, worthy and valiant Warriours, or other such like props, pillars, and patriots of the same, *1 Sam. 31. 13.*

2 *Sam.* 1. 14. 12. 30, 35. And that God would give a good supply.

2. The sorrowes and sicknesses of other men, yea of enemies, *Psal.* 35. 13. *Rom.* 12. 15. *Iam* 5. 5.

3. The height and hideousnesse of sinne reigning in a re-  
publique through impunity and connivence, *Iosh.* 7. 16. *Ezra*  
9. 3, 4. *Psal.* 119. 136.

4. The sense and suffering of some judgement befallen,  
*Neb.* 1. 4. *Dan* 9. 3.

5. The protection, safety, and securing of Kings, and o-  
thers in authority, 1 *Tim.* 2. 1, 2, 3.

6. The purchasing and procuring of some blessings and be-  
nefits for Church and Common-wealth.

Secondly, The private opportunities for this private perfor-  
mance are these and such like.

1. The raming of the flesh, the better to practise the parti-  
cular duties of our personall callings fervently and faithfully,  
1 *Cor.* 9. 27. 2 *Cor.* 6. 6. 1 *Tim.* 5. 23.

2. The fitting and furnishing of a mans selfe in time of per-  
secution to beare the crosse more piously and patiently, com-  
fortably and couragiously, *Matth.* 9. 13. *Zach.* 7. 3. 2 *Cor.* 6.  
5, 6. 11. 27. By this meanes many Martyrs became so might-  
ty and magnanimous.

3. The stirring up, reviving, and renewing of our repen-  
tance, *Iob* 41. 5. *Psal.* 69. 11. 109. 24.

4. The adding and augmenting frequency and fervour unto  
our prayers and petitions, *Zach.* 12. 10. *Luke* 2. 37. This gives  
wings and vigour unto prayer after our hearts have beene ex-  
ceeding frozen, barren and unfruitfull, *Joel* 1. 17. *Exra* 8. 20.  
1 *Cor.* 7. 5.

5. The obtaining, and more powerfull possessing the spiri-  
tuall and soule-ravishing pretence of our blessed Saviour,  
*Matth.* 9. 14.

6. The recovery or receiving of some blessings wanting to  
us in particular, 1 *Sam.* 1. 7, 10.

7. The averting or turning away of some personall judge-  
ment threatned or inflicted, 1 *Sam.* 12. 16. 1 *Kings* 21.  
2 *Chron.*

2 Chron. 32. 26. 33. 18, 19.

8. The sense and suffering of some present and particular losse, *Gen. 37. 34.*

9. The sitting and furnishing a mans selfe more preparedly & profitably to heare the Word, and to receive the communion. Thus many good, and gracious people before such divine duties doe often eate sparingly, or fast, this being a pressing, and powerfull preparative to that needfull preparation which ought to precede our communicating at the Lords Table. *They came to Ierusalem to sanctifie themselves with prayer, how much more ought we saith Saint Augustine prepare our selves for our passeover,* according to those precepts, 2 Chron. 30. 18, 19, 20, 21. 35. 6. and practises, *Iohn 11. 55. 11. 1.*

This private and particular fast consists as the publique, not only in bodily abstinence, but also

First, In an absolute abstinence, a carefull cessation, and true turning from all manner of sin and iniquity, *Isa. 58. 6.* especially from such hainous abominations which helpe forward the affliction, hasten Gods judgements, hinder and withhold his mercies and favours. Abstinence from meates, and not from maliciousnesse: from pleasures, and not from prophaness: from food, and not from filthinesse: from sleepe, and not from sin is a diabolicall, and not a divine fast for which God often rejected and reprov'd the Iewes, *Isa. 58. 3. Zach. 7. 5, 6.* The *Ninivites* therefore whose fast was pleasing to the Lord, and profitable to themselves, was accompanied with a turning from all their evill waies, *Ionab 3. 8.* And a generall turning from all sin hath been prescribed to, & practised by Gods people as a principall, and powerfull, as a necessary and never failing meanes to avert and keepe away judgements presaged, and posting apace, *Ezra 8. & 9.* and to avoke, and take away plagues and punishments pursuing, perceived, and perplexing, *Joel 2. 12.*

Secondly, In an holy humbling of the soule for Gods displeasure felt, or feared, and for sin occasioning the same. Fasting therefore hath this name of humbling the soule almost,

*August. in Ioan. 11. 55.*  
What doth it profit to abstaine from meat, and to wander in sin, to chastise the body with hunger, and to occupie the mind in wickednesse? we appoint abstinence to the body, that we may the more abstaine from vice, whosoever fasteth and liveth in sinen, seemeth to have made advantage of meates, not of salvation saith Saint *Ambrose Serm. 33.*  
*Levit. 16. 29.*  
*1 King. 21.*  
*29. 2 Chron. 12. 6, 7. Ezra 8. 24. Num. 29. 7. Joel 2. 12. 13.*



We ought to know brethrē, that fasting is acceptable to God, not onely that we cover our soules, with abstinence but also with humility. *Amb. Ser. 33.*

and altogether appropriated to it selfe. Abstinence is therefore appointed of God that as a meanes it may moove, and make us fitter to humble our soules; for although God is a spirit, and to be worshipped in spirit and truth, Yet this bodily exercise of fasting is enjoyned, and is extraordinary availeable to fit, furnish, and fortifie us to wrestle with, and warre against the flesh, *Psal 69. 0.* to make us apter to humble our soules for sin incensing and displeasing God.

This humiliation consists primarily and principally.

First, In casting downe, and abasing of our selves before the dreadfull and offended might and Majesty of our great and glorious God, *Ezra 8. 21. Psal. 35. 13.*

1. So that we may have a sensible feeling of our owne sins, calling to minde the vilenesse and viciousnesse of all sin, especially our own, & principally our most inbred, indeard, intimate and inabling iniquities, being debts we can no waies discharge, making us liable to all plagues and punishments denounced in Gods booke against offenders, and occasioning our present perplexing pressures.

2. So that wee may groane, and grieve, sigh and sorrow, mourne and lament under the intollerable and insupportable weight and burden of the same; yea this bewailing and bemoaning of our sins ought to be like the sorrowes of a woman in travaile, of one lamenting the death of his mother, as for the losse of a son, yea an onely son, *Zach. 12. 10.* as the lamentation of Dragons and the mourning of Ostriches, *Micah 1. 8.*

As *David* for his *Absalom*, and *Rahel* for her children. To this end

1. Recount and call to minde the number of Gods bestowed benefits to provoke and win us to obedience.

2. Weigh and consider the measure, greatnesse, and excellency of them, especially which concerne the soule.

3. Marke and meditate how easily and freely they were given, and granted, unasked and undeserved.

4. Ponder and remember upon whom they have beene conferrd, on us, vile and miserable earth, and ashes, wormes and

*Psal. 6. 2, 3, 6.*  
*13. 2. 25. 17.*  
*22. 14. 42. 3.*  
*7, 10. 38. 1.*  
*Joel 2. 12, 13.*

and not men, *Psal.* 73. 5, 6, 10, 11, 12. who have abused and neglected the many mercies of our good God, *Lam.* 3. 21. who have multiplyed and manifested our rebellions, *Ezek.* 16. 20, 22, 40, 43, 61, 63. who have deserved of due therefore, to have direfull judgements denounced against, and executed upon us, *Lam.* 1. 8, 9. 3. 19, 20.

Our ingratitude, disobedience, and offences, notwithstanding such and so many mercies, being great and grievous: our due desert for the same: the danger wherein we stand in regard of the same; and the dreadfullnesse of judgements due to us, should the Lord deale with us according to the same, ought to breake and bruise our hard and stony hearts, so as to take downe our courage and confidence, our pride and presumption, so as to make us meeke, and mortified, to drive us out of our selves, to have confidence in God, *2 Cron.* 7. 13.

3. So that we may acknowledge and confesse our sins and rebellions, *Dan.* 9. 6, 7. *Psal.* 32. 3, 4. with bleeding, beleeving and honest hearts.

Secondly, In the assurance of the full and free forgivenesse of our sins; as also of the procuring and obtaining of our requests, so far forth as is for Gods glory, *Ezek.* 10. 3. Hope of pardon, assurance of remission and obtaining of our requests being necessary companions of true humiliation, *2 Chron.* 20. 20. For where there is no hope to expect reconciliation with God, there it will bee impossible and unprofitable to endeavour and enterprise true repentance, neither can there be save a desperate averſenensse to all good, and a promptnesse and prones to cry out with those, *Mal.* 3. 14. It is in vaine to serve God. Besides, without this none can please God, *Heb.* 11. 6. and whatsoever is without it, is but sin, *Rom.* 14. 23.

Thirdly, In a renewed resolution against all sin, resigning and renouncing sin, so as never to revive, revoke, or resume the same; and so as ever hereafter to walke in newnesse of life. This renovation in minding and meaning to mend our lives, is of absolute necessity to accommodate and accompany a right religious fast. Fasting without this being, but a contaminating and counterfet hypocriticall fast, neither appointed by, nor

approved of God, *Isa. 58. 3, 4, 5, 6.* for the Lord chooseth, commandeth, and delighteth in fasting, which is accompanied with a renewed life, *Isa. 58. 6. Zach. 7. 7, 9, 10.* Thus doing we imitate and walke after our pious patternes and predecessors, the holy ones of God, *Ezra 9. 10. 3. &c.* whereas otherwise we doe but mocke God so farre forth as in us lyeth, for God is not mocked.

Fourthly, In crying mightily to God, *Eccles. 4. v. 3. Joel 1. 14. Dan. 9. 19* wrestling with God like *Iakob* untill he blesse us, importuning the Lord like *Abraham* for the Sodomites untill he heare us, *Nehem. 1. 5. Psalm: 35. 15. Acts 9. 9. 10. 30.*

Fifthly, In pardoning, and passing by, forgiving and forgetting injuries and indignities against our selves, *Isa. 58. 6. Zach. 7. 9, 10.* As also in giving gladly and bountifully to those who are in want or penury, *Isa. 58. Acts 10. 4, 30.*

1. For as the Iewes had sacrifices in their fasts, *Zach. 7. 9.* so must we, namely such as are workes of mercy, *Phil. 4. 18. Heb. 13. 16.*

2. Giving of almes-deeds, workes of charity, are signes and tokens of our true repentance, conversion from sin, turning to God, of our gratitude and gladnesse for such reconciliation with God.

3. These two goe hand in hand together, are linkes of the same chaine, inseparably united together in the sacred Scripture, *Act. 10. 1, 4, 30.*

4. Except we joyne almes to fasting, making the humbling of our selves a meanes to refresh and rejoyce others, giving so much at the least more to the poore as we should have spent upon our owne bellies: we doe but make religion a cloake to clad and cover covetousnesse. To fast that wee may spare, or augment our substance, is not for Gods glory, but for covetousnesse.

5. And such fasting as the afore-named is injurious, not only to the poore, but also to all a mans family, who gaine not by their abstinence, onely the master if he doth not rightly and reli-

At this time let us give before hand our dinner to the poore---hee who fasts and gives not liberally to the poore, makes his fasting a gaine, for hee did not fast to please God, but that hee might not spend largely, saith S. Ambrose. Serm. 33.



religiously part with and imploy so much at least as is spared, to feast and foster others.

Sixthly, In a reverend and right exercising our selves in the Word of God read and preached, if it may be reading and hearing the same, *Neb. 8. 9. 9. 3. Jer. 36. 6.*

This being a meanes to moove men to repentance, and humiliation of minde. It is therefore most safe and seasonable, comfortable and convenient, profitable, and praise-worthy for such private persons, who for their owne private, or the publique good, desire by this laudable and long continued exercise, to keene and edge their devotions, to give wings unto, and cause their prayers to mount aloft with more fervour, force, and fruitfullnesse, to select, and set apart such daies which our Church not onely approves of, but also appoints for the reading of the Word and Prayer: to which enjoyned excellent exercises, many preachers of good note do joyne exposition of some part of the Scriptures: for by these publique ordinances they shall be much furthered, and made more fervent and fertile in their intended service.

The whole day is to bee spent in reading, prayce, &c. *Amb. Ser.* 33.

## CHAP. XIII.

*Christian souldiers must follow Christ our Captaines directions, standing in those stations wherein he sets us to warre this good warfare.*

Souldiers continually comply unto, and alwaies follow the directions, and discipline, and observantly obey the charge and commandements of their Leaders and Lievetenants, of their Captaines and chiefe Commanders: in their retiring, or rushing forward, in their sallies, surprisalls, stands, and stratagems, in their fighting, or forbearing, in their marching, and other military proceedings. Answerable hereunto was the speech of valiant *Valentinian*. *It was O you souldiers (saith he) in your power to choose me to governe, but now I am chosen of you, it is in my power onely to elect, not in yours to choose him partner of the Empire whom you desire. More-*

*Duty 9.*

*Zozom. Hist. Eccl. lib. 6. Chap. 6.*

over, it is meete that you who are now subject to my government to be quiet: and for me, who am Emperour to consider what is to be done. *Emilius* the Romane Generall likewise said publickely to the people, that had they chosen a man more fit, he would have obeyed, but if they would have him to bee Captaine, hee desired that the army would obey him, and not take the office of the Generall to themselves, nor hinder him with their curiosity and fables. The souldiers of *Tamerlane* durst not turne their backs in fight, it being contrary to his leave, and liking. The souldiers of the famous Romane *Scipio*, were so obsequious, and obedient to him their Generall; that at his wish, and willing, charge and commanding, they would adventure upon, and attempt imminent, yea unconceivable difficulties, and dangers, so as not onely to encounter with much hazard, and little hope, upon uneven and unequall termes, fierce and furious foes; but also violently to throw and tumble themselves from off the tops of steepe and craggy rockes and mountaines. The Persian souldiers were so faithfull to *Zerxes*, that many of them speedily and voluntarily cast themselves into the sea to safeguard and preserve him. *Hector Mochintoseb* a Scottish rebell, had two hundred such faithfull Captaines, that life and liberty being offered to them, after their apprehension and arraignment as they were going to the gallows, conditionally that they would declare and tell where *Hector* was, they answered they could not tell, and if they could yet they would not by any paine or terrour of death, bee induced to breake their faith or betray their master. Those licentious Locusts, and luxurious Loyalists, the Jesuites at the will and command of their barbarous, and bloudy unnaturall and irreligious Superiours, murder and massacre the Lords annointed ones, Kings and Princes as a most memorable enterprise. The servants of *Absolom*, and the souldiers of *Abimelech* do as they are directed, put in execution what by them as their commanders was enjoyned, *Iudg. 9. 49. 2 Sam. 13. 27.* The young men of *Isaiah* and *Abner*, at their assigning and appointment, arose and acted such sad and sorrowfull parts in that terrible and cruell tragedy, where

Car. Chron. lib.

2.

Attonitus  
rektor superesse  
salutis

Spem retulit  
navis ni minus  
esset onus.

Nec mora, cum  
plures servanti  
Principis ergo

Infantis ultro  
devocantur a-  
quis.

Holinsh. Scotish  
Hist.

Marian Franc.  
de veri.

Facinus memo-  
rable Marian.  
lib. 1. c. 6.

where each man sheathed his sword in his fellowes side, so that they fell downe dead together, 2 Sam. 2. 16. Yea disobedience and unfaithfullnesse of souldiers to their Chiefetaines and Leaders is so odious and opprobrious, so criminous and culpable, that by the law of armes such are to suffer even death it selfe; which hath beene executed upon delinquents, not onely by renowned Commanders for faults oftentimes not many and meane. Witnesse, *Charles Count Maunsfelt*, who in his wars against the Turkes, hanged an Hungarian horseman, because he refused to carry a faggot to damne up the trenches at *Stragoniam*. And *Tamerlane* the great, who put a souldier to death for stealing a little milke from a maid at her complaint, contrary to his military precepts. But also by enemies themselves, who having made use of, and taken advantage by the trecheries and treasons of such unfaithfull and fraudulent fellowes, have rightly repayed them with losse of life, as a condigne, and convenient recompense for such false-hearted execrable and abhorred persons. Witnesse the strange and dreadfull death of *Nicholae Kereschen*, who by the commandement of *Selimus*, was put into a hogthead of nailes with this inscription: *Heere receive the reward of thy avarice, and treason, Gynto thou hast sold for gold, if thou be not faithfull to Maximilian thy Lord, neither wilt thou be to me.* Witnesse the death of *Parse* Foster-brother to *Kildare*, who having the custody of *Mainoth* in *Ireland* betrayed it to *Breretan* for reward, which was faithfully paid, and then presently the untrusty traytor beheaded. *Canute* the Dane commanded the traytor *Edrike* of *Stroton* Earle of *Mercia* to be put to death, who by flight had purposedly betrayed *Edmund* the King, with the English into his hands, according to his treacherous promise. In the Barons wars against King *John*, they sent into *France* for *Lewis* the son of the French King, to whom they joyned against their Sovereigne, &c. The Vicount of *Melin*, who came with the Prince into *England*, before his death at London, told the Barons, that if *Lewis* did get the Kingdome, he would banish out of the Realme for ever all those which now doe take his part and persecute King *John*, as Traytors to their

*Knol. Turke.  
Hist.*

• *Flens Tamer-  
lano queritur  
paupercula  
magno*

*Unum è mi-  
lilibus lac ra-  
puisse sibi  
Innumeras ju-  
bet ille statim  
consistere tur-  
mas*

*Raptorem  
lactis quærat ut  
illa sui*

*Intento at re-  
tricus rescindis  
pectora ferro*

*Quid just a an-  
fuerit necne  
querela sciat.  
Dick. Spec.  
Frag.*

*Knols Turke.  
Hist.*

*Morif. Hist. of  
Ireland,  
Stowe.*

*Stowe in King  
John.*



Stowe R. 3.

Stowe.

their King. *Thomas Gourney*, and *Iohn Maltravers*, the more then barbarous murderers of *Edward* the second, had also a condigne reward for their trechery. *Banister* who betrayed his master the Duke of *Buckingham* to *Richard* the third: His son and heire waxed mad, died in a boare-stie, his eldest daughter was stricken with leprosie, his second son made lame, his youngest drowned in a small puddle, himselfe in his old age arraigned for murder, and for a thousand pound promised by King *Richard*, received not one farthing, the King telling him that hee which would be so untrue to so good a master, would be false to all other. Worthy to this purpose is the saying of *Philip* King of *Macedon*. *If any Athenian living in Athens, doth say that he prefers me before his countrey, him verily would I buy with much money, but not thinke him worthy my friendship. But if any for his countrey sake shall hate me, him will I impugne as a castle, a strong wall, and bulwarke, yet admire his vertue, and reckon the city happy in having such a one.* Bee we therefore who are the servants and souldiers of the Lord *Iesus*, dutifull, and diligent, observant, and obedient, firme, and faithfull in our generall and particular stations, and standings to the precepts and prescriptions, the doctrines, and directions, the instructions and injunctions to the royall rules, and divine commandements of our Supreme Sovereigne and chiefe Commander *Christ Iesus*, *Ephes. 6. 14. Stand therefore.* The word there used is a word of conflict, implying not one onely, but many and divers duties, as namely, A souldier-like courage in standing stoutly against every brunt, choosung rather to stand and die, then stirre and yeeld. A watchfull vigilance by which heedfull souldiers stand to receive their enemies whensoever they assault, Perseverance, standing still with armour firmly fastened, expecting fresh assaults, and more conflicts. And a constant abiding in ones proper place, and a settled standing in ones ranke, not going or gadding into each others place, not starting aside or straggling abroad; art, experience, and warlike discipline, teaching that it is a shelter and safeguard to have the rankes well kept; expert Captaines therefore, and experienced souldiers, are confidently carefull that

that neither themselves nor other step aside; but that every souldier keepe his ranke and file as they are ranged. *Stand we* therefore stedfast, remaine without removing, rest without retiring in the true Church whereof we are members, wherein the Lords banner is blessedly, and bountifully, peaceably and plentifully displayed: confidently and couragiously continuing constant in retaining our pious profession, not starting or straggling from the same, for gaine or griefe, for feare or favour, for profit or perill, by schismaticall or hereticall separations, by timerous and temerarious temporizing, by apostaticall revolts and backslidings; straggling souldiers loosing the succour and safeguard of their captaines, and the aidefull assistance of their fellow souldiers. *Stand we* also stable, and studiously observe; resolutely rest upon, and religiously obey we Christ Iesus our Commander in those stations, and standing places, performing in them such particular duties which are prescribed to our severall and speciall functions by our gracious Generall, and supreme Sovereigne: of whom we may say more truely, then was said of *Cyrus*, whose diligence was such, that he did not like a negligent family governour to give commandements in generall, saying, let some fetch water, let some cut wood, but that he give commandements to particular persons by name, and remembred their names. Thus Christ our Captaine in his holy and heavenly Word hath assigned and appointed select and speciall duties to all, and every one of his servants and souldiers severally in his proper and particular place, and station in which we must assiduously abide, 1 *Cor. 7. 20.* carefully and conscionably, dutifully and diligently serving the Lord in the severall functions of our particular callings, Christs precepts and Christians defence saith Saint *Ambrose*.

*Car. Chron. lib. 2.*

*Ser. 89. de Barbar. non tim.*

1. For we must every one be accountable to our Lord for such duties which belong and appertaine to our particular places.

2. In these the gifts and graces bestowed upon us are best exercised, and manifestly revealed.

3. For thus doing we deck, adorne, and beautifie the Church and body of Christ, we stablish and strengthen the same.

4. And

4. And we have the Lords peculiar promise of protection in our distinct and proper places, *Psal. 91. 11.*

## S E C T. 2.

*Parents in their places.*

1. **P**arents, obey we the charge and command of Christ our Chiefetaine and Captaine in our particular callings. *Of these duties see before, page*

## S E C T. 3.

*Children in their reverencing, and obeying, gratifie their Parents, how and why.*

2. **C**hildren doe you carefully and Christianly carry your selves in this your calling, wherein Christ hath ranged, and ranked you.

First, In reverencing your parents, thus did *Ioseph* bowing himselfe to his sicke, and aged father, *Gen. 48. 12.* Thus did reachlesse and rebellious *Absolom*, *2 Sam. 14. 33.* as well as wise and vertuous *Salomon*, *1 King. 2. 19.* This being of absolute necessity enjoyned by the Lord himselfe, *Levit. 19. 3.* and generally practised by the best and most, *Mai. 1. 6.* *Heb. 12. 9.* *A sonne honoureth his father, &c. We give them reverence.*

First, put away therefore farre from you O you children, all manner of irreverent and irreligious thoughts, speeches, and gestures towards your parents, and be not you

1. Mockers and deriders of them, for in so doing you are certainly accursed, *Pro. 30. 17. Gen. 9. 21. 27. 2.* *The eye that mocketh his father, &c.*

2. Be not despisers and contemners of them, this being a capitall, crimson, and crying abomination, *Ezek. 22. 7. In these they, &c. Deut. 27. 16. Cursed, &c.*

3. Be not you cursers of your parents, for they who are  
such



such are children of death, *Exod. 21. 17. Levit. 20. 9. every one that curseth, &c. Pro. 20. 20. His lamps, &c.*

Considering that such or any the like cursed and contemptible unchristian, and unreverent behaviour of children towards parents.

1. Is not onely occasioned by parents lack of often, and earnest prayer for their children: by their light, lascivious, and lewd behaviour in words and gestures: and by their lack of correction, their indulgence, dandling, and cockering them as we see in *Adonijah, Absolom, and Elies* sons.

Secondly, But also it is occasioned by, and argueth in children,

1. Much pernicious privie pride, sinfull and shamefull selfe-love.

2. And abundance of ignorance of Gods ordinance, and unacquaintednesse with the meaning of Gods law.

Secondly, And be perswaded to reverence, and rightly respect your parents.

1. For the very countenance of parents ought to be reverent, amiable, yea and terrible if we offend them.

2. For they are your betters, yea so much that no image so represents to a man God in a family as a father.

3. For whosoever will not reverence their parents, will hardly honour any other superiour.

4. Yea the dimme and duskie eye of nature presseth and perswadeth hereunto; Witnesse *Tertullians* testimony of the people of *Pontus* their love to be such, that they did cate the dead carcases of their parents, thinking their owne bellies to be the fittest sepulchers for them. Witnesse the precise practise of the *Lacedemonians* reverencing age and authority by all meanes: and *Ciceroes* counsell in his offices to youth, to honour and reverence the more ancient.

*Contra marc.*

5. And in the fift Commandement naturall parents are specified, and specially named rather then other superiours, although they are intended.

1. Not onely to shew and signifie that all governours should be fatherly affected towards their inferiours,

2. Not

2. Not onely because they were first in planting of policie, and propagating posterity.

3. Not onely because to this rule the rest should bee fashioned.

4. But also because this is most acceptable and amiable.

5. And because the contempt and carelesse keeping hereof is most against nature.

Reverence therefore and respect your parents. If you bee rich your parents poore, releeve them, yet with reverence, not as if you gave an almes to a beggar with an high heart, but as a termor or tenant holding in Knights service payes reliefe unto his Lord, not of benevolence but of duty. If you be wise, learned, and politique, your parents simple unlearned and ignorant, counsell, advise, instruct, and admonish them, yet with reverence, practise all your performances, doe all your duties unto your parents with reverence. Gods gifts and goodnesse to you may not cause or incourage you to vitiate and violate, to infringe or breake the loyall lawes of nature.

For this end and purpose.

1. As parents should conscionably and continually be careful to procure honour, and esteeme in their children towards them. By often and earnest, sound and sincere prayer to God for them and for that vertue. By due and discrete, safe and seasonable correction. And by grave and sober carriage and behaviour.

2. So that you may procure, purchase and preserve this righteous, religious, and remarkable grace in your selves.

1. Ply the throne of grace for, and labour incessantly to plant and preserve, to compasse and cherish that difficult but divine grace, true humility.

2. And accurately acquaint your selves with, and acquire with all assiduity the knowledge of Gods ordinance, and of that authority which parents have from God, whose command and charge it is that you should honour your parents.

First, I know that all superiours are meant, and called by the name father.

1. Both

1. Both to incitate and intice all inferiours to obedience by a name so sweete and favoury, so amiable and authentickall, nature having taught to obey fathers.

2. As also to give superiours an inkling to behave themselves like fathers, and not like raging bedlams.

Secondly, I know that superiours or parents duties are included in that commandment although not expresse, as in the fourth precept.

1. For superiours are or ought to be observers and keepers of both tables, and therefore their duties are implied in each.

2. And the enjoyning of duties to inferiours inforceth a charge upon them, the law being two edged by the nature of relation, they therefore are commanded to honour inferiours although not with reverence, yet with good usage.

Thirdly, yet the duties of inferiours of children are rather named and expresse then of superiours and parents.

1. Not onely because inferiours and underlings are more skillfull, and mindfull of their parents duties then their owne, this being a common sin to be skillfull in other mens duties, and not our owne.

2. Not onely because greater inconveniences may accrew, and discommodities grow by neglect of inferiours duties, as by their unrulinesse, stubbornnesse and rebellion, then by the tartnesse and tyranny of superiours.

3. But also because inferiours are more hardly, and with more difficulty brought either to the knowledge or practise of their offices then superiours.

4. Or to teach them precisely to practise and performe their duties diligently to their betters, although they should frustrate their expectation and faile in theirs to them.

5. As also to manifest and make knowne that all sins committed against fellowes, or inferiours, equals, or underlings, are not so noysome and notorious, not so great and grievous, but farre lesse then against superiours, the defacing of whom is a defacing of the image of God: the overthrowing and overturning the order and ornament, the state and stability of the world.

Secondly,



Secondly, In yeelding obedience unto your parents, thus did *Isack*, *Gen. 22. 7, 8.* thus did *Ioseph*, *Gen. 37. 13.* thus did the daughters of *Reuel*, *Exod. 2. 16.* thus all wise and vertuous children doe, *Pro. 13. 1.* and thus all of you are bound to doe, *Pro. 6. 20. 21. 23. 12. Ephes. 6. 1.*

First, Take heed therefore unto your selves

That you doe not refuse or despise their instructions.

That you doe not denie them service, and obseuance, *Matth. 21. 27.*

That you rest not in saying without doing, *Matth. 21. 30.*

That you doe not obey them unwillingly, retchlessly and deceitfully.

That you do not undertake or enterprize any thing in matters of weight as in marriage without their consent, counsell, advice, authority, leave, and liking, *Iudg. 14. 2.*

That you doe not refuse, resist, or withstand their chastisements and corrections, *Deut. 21. 18.*

For in dealing thus undutifully, and disobediently

1. To your parents prejudice you should promulgate, and proclaime, That their example was evill, and behaviour bad in the sight of you their children. That their lacke of instruction, *Eccles. 30. 2.* their lacke of correction, *Eccles. 30.* from *v. 1.* to *14.* *Pro. 29. 15, 17.* and lacke of care and conscience towards you was greate, and grievous. That their license, and overmuch liberty given, and granted to you, *Eccles. 30. 7, 9, 10, 11.* their sloth, ease, and idlenesse, and your nice, dainty, and tender education, *1 Sam. 1. 23.* *1 King. 1. 5, 6.* hath beene insufferable and intollerable.

2. And to your owne disgrace and disadvantage, you manifest and make knowne, That you too much accommodate your selves to the counsell, and company of vile, and wicked men. And that you shamefully and sinfully, wittingly and wilfully, erroneously, and irreligiously are ignorant of mistaking, and mis-understanding the Word of God, especially such Scriptures as these, *Gen. 2. 14.* which is meant in regard of cohabitation, *Luk. 14. 26.* which is onely a comparative speech shewing

shewing that wee must love them lesse, &c.

2. And be perswaded in things lawfull to obey your parents

1. Commandements, although they may seeme unpleasing, and unprofitable; you owing your selves, much more your service unto them, you being in regard of your bodies the goods of your parents, *Ex. 21. 7. Iob 1. 12, 18.* And although your parents preferre you above servants, yet while you are under age, you are in condition as servants, and put as directly. (if not more) under your parents, as servants are, *Gal. 4. 1, 2.*

2. Counsels, be content to eate, drink, weare, lodge, and bee imployed in any trade of life your parents will, for if parents are to order their children concerning their vowes, and marriages, much more their callings. But they are to order their children in marriage, *Ex. 34. 16. Deut. 7. 3. 1 Cor. 7. 38.* so that

1. Parents may in some case command and charge their children to take in marriage parties thus or thus qualified, *Gen. 28. 1, 2*

2. Yea frustrate, and make voide contracts secretly made by children without or against their consent, leave or good liking, *Exod. 22. 17. Numb. 30. 6. Deut. 22. 28.*

3. And marriages made without or against the same (although they are civill) are not divine, being repugnant to, and against Gods commandement.

Children are to have their choice to their content, yet not without parents direction, in being their owne carvers, for in so doing

1. They oft commit adultery in not being able to waite and expect a good election for lust.

2. And they are guilty of rebellion in a high degree.

3. And corrections yeelding obedience to the same without rebellion, or resistance, not standing at the slaves end with them, *Heb. 12. 9.* The parties corrected were to lie downe in token of their patience submitting to their deserved chastisements, *Deut. 25. 2.* Children obey therefore your parents.

1. Whether they be naturall, and you their sons, for thus did *Saul, 1 Sam. 9. 3, 4, 5.* thus did *David, 1 Sam. 17. 15, 20, 22, 34.* and thus did the sons of *Rechab, 1er. 35. 6.* or daughters, for thus did *Rebekah, Gen. 24. 15.* and the daughters of *Reuel, Gen. 2. 16*

2. Whether they be parents by marriage and you their sonnes. For thus did *Jacob*, *Gen.* 31. 6, 38. And *Moses*, *Exod.* 3. 1. Or daughters, for thus did *Ruth*, *Ruth* 3. 5, 6.

3. Or whether they be parents by adoption, for thus did *Queene Ester*, *Ester* 2. 10, 10.

1. For thus to doe is advantagious and gainefull: Witnesse the propheticall and patheticall blessing of *Sem* and *Japhet*, *Gen.* 9. 26, 27. by *Noah*: Of *Ruth* by *Boaz*, *Ruth* 2. 11, 12. And the Lords mercifull and manifold, great and gracious promises, *Pro.* 1. 8, 9. 6. 10, 21, 22.

2. Yea just and equall, *Eph.* 6. 1 *This is right.* *Colos.* 3. 20. *This is well-pleasing to the Lord.*

3. Whereas the contrary is not onely unfruitfull and unprofitable, but also dangerous and dreadfull, *Deuteron.* 21. 18. 27. 16.

4. Being exceedingly and extraordinarily shamefull and sinfull, *Pro.* 19. 16. *Ezek.* 23. 7. *Rom.* 1. 30.

3. In gratitude and thankfulness to your parents.

1. In heart and mind acknowledging Gods mercy in giving them, and by them breath and being to you, joying and rejoycing in them, desiring and wishing well unto them, and truly loving them, *Ruth* 4. 5.

2. In tongue and word, praising God for them, praying unto the Lord for them, speaking well of them, thanking them for their benefits, and comforting of them, *1 Sam.* 9. 5. *Pro.* 10. 1.

3. In deed and really, by cherishing, relieving, and maintaining, delivering and defending your parents, for thus did *Joseph*, *Gen.* 47. 11, 12. Thus did *Rahab*, *Iosh.* 2. 12, 13. Thus did *Ruth*, *Ruth* 2. 17, 18. And thus ought all to do, *Mar.* 7. 13. *Mat.* 15. 4, 5, 6. *1 Tim.* 5. 4.

You therefore who are the Lords servants and souldiers, do you abominate and abandon such irreligious and intolerable ingratitude which is or hath beene in the members of Satan, and sonnes of Belial towards their parents, and be not like those monsters of mankind,

1. Who rejoyce at their parents disgrace and dishonour, *Eccl.* 3. 11.

2. Who



2. Who grieve, make them sad and pensive, *Prov. 17. 21, 25. Eccl. 3. 33.*

3. Who disclose and discover their shame, *Gen. 9. 22. 35. 22. 49. 3, 4. Lev. 18. 7. Dent. 27. 20.*

4. Who fraudulently forsake them.

5. Who rob and spoile them, *Gen. 31. 30. Prov. 28. 24.*

6. Who rebuke, check, and controll them, *Isa. 45. 10. Luke 15. 29.*

7. Who grudge and grumble at their large and liberall dealing with the rest of their children, *Luke 15. 29, 30.*

8. Who cruelly curse them, *Pro. 30. 11.*

9. Who deny them reliefe and maintenance, *Mat. 15.*

10. Who shamefully and sinfully smite them, *Exod. 21. 15.*

11. Who curiously chase or divellishly drive them away, *Prov. 19. 26.*

12. Who cursedly and cruelly kill and destroy them, *Pro 19 26.*

2. And be inticed and intreated to glad and gratifie your parents.

1. This being an honest thing and acceptable before God, *1 Tim. 5. 4.*

2. This purchasing and procuring praise and good report, credit, fame and commendation from men, *Ruth 2. 11, 12.*

3. This obtaining the prayers of parents and others to God for you, *Ruth 1. 9. 2. 12.*

4. Considering that good and gracious, yea kind and naturall children are as the staffe and stay of their parents. Witnesse not only the fore-mentioned particulars in the Scripture, but also the practice of *Aeneas*, who carried his father *Anchises* upon his shoulders out of the overthrow of *Troy*: And the constant care of young *Storkes* towards the old, carrying them to food when through age they are disabled from flight, as *Elia* testifies.

*Ving. & Enead. lib. 1.*

*Lib. 3. cap. 23.*

5. Considering that you were born of them, & can never recompence them the things they have done for you, *Eccl. 7. 25*

6. Considering that parents are or should be childrens joy and glory, *Pro. 17. 6.*

7. Considering that by thus doing you shall glad and rejoyce your parents, *Pro. 23. 24, 25.*

8. The want of thankfulness, noting out an irreligious and reprobate mind, *Ezek. 22. 7. Rom. 1. 30.*

9. And arguing and averring men to be sinfull and shamelesse children, *Prov 19. 16.* Behave your selves O children like children towards your parents while you have them, no limitation of age or marriage can or may exempt you. *Iob* kept his authority over his children when they were married, and exercised his discipline over them so long as they lived, so long therefore as you have parents, reverence, obey, and gratifie them.

#### SECT. 4.

*Husbands must follow Christ their Captaines directions in loving their wives, giving them due benevolence, giving them honour, and wisely guiding of them. How and why.*

**H**usbands be we conscionable and circumspect, resolutely and religiously to serve and obey Christ our Captaine and Commander in our proper and peculiar place and station. Which that we may do,

We ought with all affectionate amiableness to love our wives, for thus doing we imitate the holy ones of God, as *Isaac* who loved *Rebekah*, *Gen. 24. 6, 7.* *Isaac* who loved *Rachel*, *Gen. 29. 8, 20.* *Samson* who loved the *Timnite*, *Judg. 14.* *Elkannah* who loved *Hannah*, *1 Sam. 1. 5.* And dutifully obey those many pious precepts of our gracious God, *Prov. 5. 18, 19.* *Be thou alwayes ravished with her love. Eccl. 9. 9.* *Live joyfully with the wife whom thou lovest, &c. Eph. 5. 25.* *Husbands love your wives. Vers. 28.* So ought men to love their wives, *Ver. 33.* Let every one in particular so love his wife even as himselfe. *Col. 3. 19.* *Husbands love your wives, &c.*

To love is to be so affected towards another, that we cover well to him, according to our power and possibility do well unto

unto him for his owne sake. Thus you should love your wives O husbands, yea as Christ loved the Church, whose love was true, sincere, chaste, and perpetuall: so likewise should your love be to your wives. Whose love was such, that he gave himselfe for his Church; answerably your love should not consist onely in words, but in giving and granting things necessary for their estate and condition.

1. Thou O husband art the male, thy wife the female, therefore thou oughtest to love her.

*Motives.*

2. Thy wife is thine owne, every thing loves that which is its owne: such is thy wife, she is thine owne flesh, body, bone of thy bones, and thou art her head, *Eph. 5. 28, 29.*

3. She is the next in worthinesse to thy selfe, committed into thy hand by the Lord of heaven and earth, she is almost one person with thee, and wilt thou not honourably and lovingly use such an excellent creature committed to thee by the Almighty?

*Non es dominus sed maritus: Non ancillam sortitus es, sed uxorem. Amb. Hexam. lib. 5. cap. 7.*

4. Thou art fastly and friendly chained and combined with many couplings and combinations unto thy wife. As for example.

1. Thy wife is a meanes peradventure to continue and conserve thy life.

2. She is an helper to thee, *Gen. 2. 6.* to repell and rid thee from many toyles and troubles.

3. She continueth to thee progeny and posterity.

4. She hath left friend and father, made choice of thee before all, married her selfe, soule and affections unto thee, and wilt thou not love her?

5. Thy wife is a good thing, *Prov. 18. 22.* *Who so findeth a wife, findeth a good thing.*

6. She is thy companion, *Mal. 2. 14.* yea so as to be flesh of thy flesh, and so is not any else, yea she is so a companion to thee, that without her thou couldst not live but combersomly; whereas by her thou art freed from many cares and combers to which thou hast neither skill nor will.

7. She hath committed to thee and thy trust her goods, person, life.



8. By her thy infirmity is relieved, by her thou hast continuall and constant remedy for a continuall imperfection: without whom Satan might abuse concupiscence to damnation, and therefore thou mayest say of thy wife as *David* in another sense of *Abigail*, 1 *Sam* 25. 33. Blessed be my wife who hath preserved me from filthinesse and fornication.

Love therefore your wives O husbands as your selves, in desiring, seeking, and procuring, in preserving, maintaining and defending, in delighting, joying and taking pleasure in their weale and welfare, the health and happinesse of their soules and bodies, in their credit, countenance and comfort, as in your owne.

*Object. 1.* Say not beloved brethren, we are forbidden to love our selves, therefore our wives.

*Ans.* For Αγάπη is allowed and approved, wherein as no man can go too far in liking and loving his neighbour: so cannot he love himselfe too much with true love. He who makes an idoll of himselfe, loves not himselfe. He who makes an idoll of his wit, loves not his wit. He who makes an idoll of his back and belly, loves neither. He who makes an idoll of his wife, loves her not. Because in all these men harme and hurt themselves and their wives, and so walk contrary to the nature and property of love, *Rom.* 13. 10. 1 *Cor.* 13. 5. Neither is φιλαυτία selfe-love simply either commanded or forbidden, save onely as it secludes and separates from the love of God or our neighbour.

*Object. 2.* Say not beloved brethren many men do preposterously, inordinately, and immoderately love themselves, and must they therefore so dotingly and fondly love their wives?

*Ans.* For such is rather lust than love, rage and indulgence, not from the law but lust, not from rectified nature or grace, but rather from vice and impiety.

*Object. 3.* Say not beloved brethren, we must love our wives more than our selves because Christ loved his Church more than himselfe.

*Ans.*

*Ans.* For Christ in loving of his Church which is his body, loved himselfe.

*Object.* 4. Say not beloved, we must love our wives more than servants, children, and neighbours, therefore more than our selves, since we must love our neighbours as our selves.

*Ans.* For although we are to love our neighbours as our selves, yet it is onely in regard of the manner of love, not in regard of the measure thereof; or with a generall love common to all Christians, as Christians: But we must love our wives as our selves in regard of the measure, or with a certaine speciall, proper, singular, and conjugall love.

2. Give we to our wives due benevolence, 1 Cor. 7. 3. all marriage duties especially, bed company for just ends, in chaste and sober manner, expressed by such like phrases in the Booke of God as these. *To embrace*, Eccl. 3. 5. *To bruisse the breasts of virginity*, Ezek. 23. 3. *To sleepe with*, *To lie with*, 1 Sam. 13. 11. *To lie by*, Gen. 37. 10. *To touch a woman*, Prov. 6. 29. 1 Cor. 7. 1. *To know a woman*, Gen. 4. 1. *To humble her*, Den. 21. 14. *To drink waters*, Pro. 5. 15. *To go in unto*, Gen. 28. 8. *To take their fill of love*, Pro. 7. 18. Which act as it is not at any time to be done by some men and women, namely Hermophrodites, such who are insufficient, and know themselves so to be for generation and conception: such who have infectious and incurable diseases, and such who be mixed and mingled in blood so neare, that Gods Law forbids them marriage. So there are times and seasons wherein husbands cannot performe this duty either seemly, healthfully and lawfully, as there are when they may both seemly, healthfully, and lawfully.

Not seemly in the sight or light of others: But in secret, and by themselves.

Not healthfully in old age, or when impotent, weakened, wasted or consumed with sickness. But when they are yong, strong, and healthfull.

Not lawfully all the time they be single, and not joyned together in lawfull matrimony.

After consummation, when it is with the wife according to the custome of women.

When they give themselves to prayer and fasting, *Joel 2. 16. 1 Cor. 7. 5.*

When either of them shall be legally and lawfully separated from the other.

3. Give honour to your wives as to the weaker vessels, *1 Pet. 3. 7.* By an honest care and respectfull regard of them and for them according to your conditions and callings.

1. In defending, delivering, safe-keeping, safe-conducting, protecting and preserving them: You therefore are called the vale of their eyes, *Gen. 20. 16.* And the wings of your garments are to be their covering, shadow, and shelter, *Ruth 3. 9.*

2. In procuring providently and cheerefully for them, and allowing them all manner of necessities, comforts and conveniences, *Exod. 21 10. Isa. 4 1. 1 Sam. 1. 8.* No goods are so well spent, or more to the comfort and contentation of good men, than those which are bestowed upon, and imployed for the supply and support of loyall and loving wives. Whereas those who rigidly restraine them, are little better than thieves, depriving the right owners of Gods blessings and benefits. Granting and giving their honest, right and reasonable requests, *Ester 7 2, 3. 1 King. 1. 19.* Allowing and approving of their vowes, if godly, *Numb. 30. 7, 8, 9.*

3. In bearing with and tolerating their infirmities and imperfections, (*She is unfit for wedlocke, saith S. Ambrose, who deserves chiding.*) they being such as may be winked at, and so that you be not cause of sin to your selves or others. For you must be apt and able to rule and regulate their affections, and not sinfully and shamefully yeeld to them, els many inconveniences will unfortunately follow. In reprehending their infirmities looke not on them without a sight of your owne and your wives vertues, and do not delightfully blaze abroad your wives faults and frailties, for in so doing you conspire against your owne houses.

4. You ought to guide and governe, instruct and direct them in all actions and affaires, not childishly, fondly, and indiscreetly, behaving your selves with them toyishly as with babies:

*Epist. lib. 10.  
Ep. 82.*

*Numb. 30. 7,  
8. 13. Job 2.  
10. 1 Cor. 11.  
3. 7. 14. 35.  
Eph. 5. 23.  
1 Pet. 3. 7.*



babies: nor basely and bitterly, currishly and churlishly with harshnesse and rigour. You must therefore behave your selves as well fatherly as familiarly towards your wives, governing and guiding your houses, especially your wives; as preachers of piety, not like beadles of beggars. Such men onely are furnished and fitted for marriage, who are fit for government in a family.

## SECT. 5.

*Wives in their duty, reverencing their husbands, being subject unto, and helpers to them, after what manner, and why.*

**W**Ives, although you are not, neither is it expected or expedient that you should be for martiall matters, or warlike employments, like the ancient Amazones those valiant viragoes in Anatolia, two of which women *Hippolite* and *Menalippe* sisters to *Antiope* their Queene, challenged *Hercules* and *Theseus* to single combat. A troupe and traine of which warlike women with their renowned Queene *Penthesilea* were present at the warres of Troy to the aid of *Prigamus* against the Greeks, whose vertue and valour is set forth and celebrated by the famous Historian *Iustine* with much honour. Or like unto *Camilla* Queene of the Volscians who came to aid *Turnus*, whose power, prowess and valour were to admiration described by *Virgil* in the close of the seventh Booke of his *Aeneads*. Or like unto *Tomyris* Queene of the Massagetes, whose invincible and unbroken fortitude and honourable conquest of so potent an enemy as *Cyrus*, with whom full two hundred thousand souldiers are described by *Herodotus* at the latter end of his *Clio*. Or to *Artemisia* Queene of Caria, whose excellency of Spirit and undaunted courage to the admiration of *Xerxes* is set downe at large by *Herodotus*. Or to those stout and souldier-like women of Bohemia which under the leading of their brave and bold *Vaslaka*, redeemed themselves and their sex from the tyranny of men. Slaughtering their barbarous Lords and husbands, posses-

Heil. pag. 538.

Virg. lib. 7.  
Ænead.

Herod. Clio.

In Vrania.

lessing

Holinsb.

Stow.

selling themselves of their horses, armes, treasure, and places of strength. Or like unto those ancient Scottish women, who would keep rank and files, and be ranged in battell array with men, or like *Boudnica* of Britaine, a woman of noble birth, who not onely with much honour ruled amongst the Britans, but also was the Sovereigne in their warres, and had indeed a stomacke more manly than woman-like. Yet you being the souldiers of Christ Iesus, doe you doe service to Christ your Cheistaine; stand you stable and stedfast, and fight the Lords battels in your select and speciall stations and standings.

1. In reverencing your husbands both in thought, word, and gesture. This being the charge and commandement of our great and good, of our gracious and glorious God, *Eph. 5. 33. The wise see that she reverence her husband. Psal. 45. 11. Worship thou him.* He is thy head and governour, therefore reverence him. This having beene the custome and commendable cariage not onely of the most modest matrons, but even of many of the most loose and licentious women amidst the prophane paynims and idolaters. Witnesse the wife of *Potiphar*, *Gen. 37. 16.* Who although audaciously adulterous, yet respectively revered her husband as her Lord, *Gen. 37. 16.* And witnesse amongst others the wives of Turkie, who (as *Heilin* affirmeth) live in such great respect of their husbands, that they never sit with them at the table, but wait untill they have done, and then withdraw themselves into some by-roome. If their husbands have been abroad, at their comming home they rise from the stooles whereon they sate, kisse their husbands hands, make obeysance, and stand so long as they are in presence. This having beene the pious and praise-worthy practice of chaste and Christian, of holy and heavenly-minded women in all ages. Witnesse *Abisbag* who ministred, *1 King. 1. 6.* *Bathsaba* who bowed and did obeysance, *1 King. 1. 20. 31.* and *Sarab* who obeyed and revered *Abraham*, calling him Lord, *Gen. 18. 12. 1 Pet. 3. 2, 6.* Not like many domineering dames who are content to glad and gratifie their heads and husbands with some verball titles of reverence and respect, in the meane time rustically, ridiculously and rudely ruling over them;

them; hers being in heart, and therefore unfained, testified by her submissive, humble and lowly speeches and dutifull observance. This being not onely fitting and convenient, profitable to man and pleasing to God, but also of urgent, and important necessity, man being the wives head, *Eph 5.23. 1 Cor. 11.3.* the woman being the glory of the man as he of God, *1 Cor. 11.7.* She having her being from man, *Ver. 8.* being the weaker vessell, and therefore more imperfect. And your husbands (O you wives) are to be in your eyes as the father in the daughters, under which name you are comprised in the fift commandement, and by which you are called, *Prov. 31.29. Many daughters, &c.* Your husbands must estimate, prize and value you as helpers; but you your selves must think and esteeme your selves as daughters, and be willingly subject unto, and respectively reverencing them. Not that they should hide their love from you as from children, for they are to shew it. Not that they are to correct you with stripes as children, this being unwarrantable.

Farre be it from you O you Christian women to walke in those cursed and crooked, false and filthy, sinfull and shamefull by-paths trac'd and troden in by many irreligious and unreverent wives, denying or disdaining to give reverence unto their husbands, or doing that which is contrary or repugnant hereunto: disgracefully disdaining their husbands. Disloyally discovering their shame: Ridiculously reproaching them, maliciously and immorigerously mocking them, or curiously checking and controlling of them. The carriage of such not onely odiously oppugning this fore-named duty, but also tending and turning to their owne ignominy, shame and disgrace: for whereas and when they sawcily and peevishly befoole and nickname their husbands, they reproach themselves, acknowledging that they are the wives of such abject and disdainfull persons.

*Ob.* Say not beloved sisters that *Abigail* befooled her husband, *1 Sam. 25.25.* *Folly is with him*, and that for it she is commended.

*An. 1.* For neither was she praised or commended for her so doing.



doing, but for her wittie pollicy and her wonderfull wisdome in finding out meanes to deliver her husband from inevitable dangers he had brought upon himselfe, by his wicked and dogged answers to *Dauids* servants.

2. Neither doth shee call him foole, but onely alledgeth his simplicity for his defence, and therefore giveth no shew of favouring sawcy speeches or contemptuous carriage.

But doe you reverence your owne husbands, highly esteeming of them, framing your affections unto their mind as to your superiours, and being unto them as delightfull stars arising over them to calme and quiet them at all times, and to refresh and renue their spirits.

Secondly, In being subject unto your husbands, *Gen. 3. 16. thy desire shall be subject to thy husband. Ephes. 5. 22. Wives submit your selves to your owne husbands as unto the Lord. 1 Tim. 2. 12. I suffer not a woman to usurpe authority over the man. 1 Pet. 3. 1. Likewise ye wives be in subjection to your owne husbands.* This your subjection should be sincere, holy, and from the heart as unto the Lord, that is, to Christ; not as to man, not as to the eye compelled, but as to the Lord sincerely from the heart, and in things according to the Lord with all feare, even to such husbands which are evill, *1 Pet. 3. 1. 2. 19.*

Away therefore with such proud conceits which possesse the hearts, and fondly feed the foolish fancies of divers disorderly and selfe-conceited women, who perswade themselves that might they be let alone, they could rule and governe better then their husbands: for the Lord who knoweth all things, and is the God of order, hath shewed and signified that it is not their place to guide and governe, but to submit and obey.

Away therefore with such preposterous and topsy-turvy practises and disorderly doings of those women who command their husbands, for although such women thinke it their happinesse and honour; yet in truth it is nothing lesse, such women being accounted vaine, and men foolish, such men being feminine men, women masculine women, such women being insolent and irreligious leading the life of *Achais*, as the pro-  
verbe

verbe faith, where the gray mare is the better horse, and the master or good man weares not the breeches.

Away with that peevish and perverse disposition, which in many women denieth submission and obedience, for a womans wisdom doth shew it selfe most, in induring patiently a rash husband. A womans sagenesse in obeying a foolish husband, a womans worthinesse in bearing with an unworthy husband. Be you therefore subject and wise in obeying, even that which they oft foolishly command.

*Ob.* Say not beloved that you excell your husbands, therefore you will not be subject.

*Ans.* For so sometimes doe children excell their parents, servants their masters, subjects their Princes, yet may they not therefore intrude themselves into their betters places.

*Ob.* Say not beloved we are their companions, therefore will not be subject.

*Ans.* For you are but the left side of the yoke, not fellow heads, onely fellow-helpers.

*Ob.* Say not beloved we are one flesh with our husbands, we will not submit therefore.

*Ans.* For so is the Church with Christ, yet subject unto him, *Ephes. 5. 22.*

But reason and resolve thus.

1. Doth that proud disposition which is in many of our sexe, and their impatiency to be subject, bewray their foolishnes and folly, overthrowing and overturning the order of nature and of Gods ordinance, running out of their proper places into dreadfull disorders; deserve reprehension, yea and more: for hereby Gods ordinance is prophaned, and polluted, and so that which should be a blessing, becomes a curse, the ordinance changed, as if God were the author of confusion, and many disorders spreading themselves so hereby that children which should be a blessing, oft times prove a curse, and that holy forme of government in a family, which should resemble heaven, is become a lively representation of hell, confusion, and disorder.

2. Doth nature, reason, and religion strive for, and give priority,

*Non mihi pla-  
cet domus in  
quo gallina  
cantat galus  
tacet.*

*Dial. princ. lib.  
2. chap. 6.  
Aug. in Psal.  
143.*

priority, and preheminence unto the man, and onely the corruption of nature enforce women to exalt themselves. Witnesse such like sage sayings of the most grave and morall naturalists. *That house pleaseth not me wherein the hen crows, the cocke is silent*: of *Socrates* who being demanded to shew how to governe a family, went home, and commanded his wife to throw downe certaine vessels full of oyle and honey, saying, *If you have such power in your houses, you need not doubt but to leade and live a peaceable and quiet life.* And their practises correspondent unto the same. The Persian princes ordered and decreed the punishment of *Vashti* for her disobedience, and the subjection of women, *Ester* 1. 9. And the Romane Senate banished a Knight, and imprisoned his Lady, only because she said her husband should not goe to the warres with *Sila*. Witnesse the rectified and religious sentences of auncient and orthodoxe divines. Saint *Augustine* saith, *If the husband is in subjection, and the wife doth rule, the peace is perverse, if the wife doth submit to the husband ruling, the peace is right; againe, woman is not made of the feet, nor of the head but of the side, so that she is almost equall*, signifying that women should neither beare rule, nor be in great or slavish subjection. And witnesse the many pious precepts of our good God, and the practises of his peculiar people.

3. Is it equall and just that we should be subject.

1. Because of our sexe we being more imperfect then men who are better, and perfecter then we by Gods ordinance, we being inferiour to our husbands by the order of Creation, at the beginning whereof, before the fall, woman was inferiour to man, the cause of her substance, and she therefore called *Isa*, shee-man, or weaker man, receiving her being from man, *Gen. 2. 23.* *1 Cor. 11. 8.* and owing subjection to man.

2. Because we wives are created by the Lord for others, women for men, *Gen. 2. 20.* *1 Cor. 11. 8.*

3. Because we are weaker vessels, *1 Pet. 3. 7.* our wits being slenderer then mens, we therefore are unfitter for common affaires, and our bodies weaker: we are therefore called helpers or assistants, which are not principalls: and those good parts  
which



which are in us, not being so good without a guide; mens direction who are our heads, whose part and place it is to guide and governe us and our family, as it is the property of the head to give to the body life, motion, and feeling; there being an excellency in them surpassing ours, as gold doth silver.

4. Because wee are to bee subject to them as to the Lord, not by mans law, but Gods, wee are to bee subject to the Lord, then for the Lord to our husbands, and in our husbands to the Lord.

Then surely wee will submissively bee subject to our owne husbands according to the good will and pleasure of our good God.

Thirdly, In being helpers unto your husbands; therefore you were created, therefore was marriage ordained, *Gen. 2. 18.* that man might have one to helpe, to passe away his life honestly, sweetly, godlily. Be not you therefore like *Evah*, who perswaded *Adam* to rebell against God: wherefore the Apostle saith, *Adam* was not deceived, but the woman, *1 Tim. 2. 14.* namely, Not first, not immediately. Not by *Sathan*, but his second selfe. Not by the Serpent, but his Spouse. Not by the divell, but a woman. Not by a beast, but a reasonable creature. Not by a stranger, but a familiar. Not by an enemy, but by a friend. Not by a lye, but by love. Be not you like *Iobs* wife, tempters to evill, *Iob 2. 9.* Not like the wives of *Salomon* who turned his heart from God, *1 Kings 11. 4.* Nor like the wife of *Ahab* who inticed him to evill, *1 King. 21. 25.*

But be you helpers unto your husbands all you can.

1. As against their naturall infirmity, *1 Cor. 7. 1.*

2. So for the generation and education of children, *1 Tim. 5. 14.*

3. Principally in piety, in things concerning a better life, *1 Cor. 7. 5.* *1 Pet. 3. 2.* winning, and woiing them to the obedience of the Word, as by seasonable and pious perswasions, so by your chaste and godly conversations.

4. As also in matters of thrift, in ordering and taking care for

for household affaires, thus did *Sarah*, *Geneses* 18. 6. thus the Apostle adviseth, *1 Tim.* 5. 14. and therefore commands wives to keepe at home, *Titus* 2. 5, 6. to bee like snailles carrying their house on their heads. For this the good women is commended, and by this described. *Pro.* 31. 11. *The heart of her husband doth trust in her*, so that hee never doubts of her chastity, secrecy, or care in looking to her family. *Hee shall have no need of spoile*, for shee will furnish and fill his house with things needfull, and delightfome, so that hee shall want no necessities, for which hee needeth to rob or spoyle, *shee will doe him good*. For shee is constant in her love to him in youth, age, prosperity, adversity, sicknesse and health, and will do him what good shee can in his body, soule, goods, and estate; shee providing such food which may nourish him, shee stirring him up to serve God, shee saving his goods as much as is possible; shee not lowring on him with her lookes; shee not crossing him in her words; shee not vexing him by her deeds: If shee know any thing please or profit him, shee going about it speedily: If shee perceave ought to offend him, shee carefully avoiding it.

## S E C T. 6.

*Servants in theirs, reverencing their masters perswading them to good, obeying of them, how, and motives to the particulars.*

**S**ERVANTS be you continually carefull, conscionably in your proper and peculiar places to serve the Lord Christ, *Col.* 3. 24. and to war this good warfare.

1. Reverencing and respecting, honouring and highly esteeming of your masters, whether they bee poore or rich, good or bad. Thus did *Iakobs* servants, *Gen.* 33. 6, 7. *Naamans* servants, *2 King.* 5. 3, 13. *Abasbnerus* his servants, *Ester* 3. 2. and this is the will and command of our good and gracious God, *Gen.* 16. 9. *1 Tim.* 6. 1. *Mal.* 1. 6.

2. Pressing

2. Pressing and perswading your masters to things honest and necessary, pious and praise-worthy, *1 Sam.* 28. 23. *2 Sam.* 19. 5. 24. 3. *2 King.* 5. 13.

3. Serving and obeying them in all things, *Col.* 3. 22. namely which are lawfull, *Gen.* 39. 7. which are possible, *Gen.* 24. 7, 8. which are profitable, *1 Chron.* 11. 17. and proportionable to your abilities, *Exod.* 5. 7. or in a word, in all things wherein you are to be subject and ought to obey. Impious injunctions of masters may not, *1 Sam.* 22. 17. impossible need not to be obeyed; serve therefore you Christian servants your masters.

1. Whether they be good and gracious, *1 Tim.* 6. 1, 2. for as such masters are more worthy of reverence, respect, submission and service, so are you more obliged to be obsequious and officious unto them, not only by their charitable, and Christian usage of you, but also by the Lords precise precept, *1 Tim.* 6. 2.

2. Or bad, cruell,rosse and unconscionable, *1 Pet.* 2. 18. the ordination of God, and not the worthinesse of your masters being the prime and primary fountaine and foundation of this your service, and office.

And do you serve and obey them

1. With all diligence. Thus did *Jakob* serve *Laban* with all his power, *Gen.* 31. 6, 18, 40, 41. and thus should all doe service, *Pro.* 31. 15, 18. and with all carefullnesse. Thus did *Abrahams* servant obey him, *Gen.* 24. 33. 18. 7. Thus the *Centurions* servant, *Mat.* 8. 9. And thus ought all to serve their masters, *Pf.* 123. 2. *Rom.* 12. 11. not being slothfull in businesse.

1. For thus doing you shall enrich your masters, *Prov.* 10. 4.

2. You shall be profitable and advantagious unto them, *Pro* 14. 23.

3. Which you ought to bee, you being wholly your masters.

4. And by so doing, your masters although cursedly covetous, and miserable muck-wormes, will be loath and unwilling to forgoe you being gainefull and thrifty, *1 Kings* 2. 40. *Acts* 16. 19.



5. Neither can you your selves be loafers in so doing, *Pro.* 13. 4.

6. Whereas on the contrary, by corrupt and cursed idleness, sloth, and negligence, servants.

1. Become brethren to those who are great wasters, *Pro.* 18. 9.

2. They make themselves to suffer penury, *Pro.* 13. 4. 19. 15.

3. They are ever kept lowe, *Pro.* 12. 24. their course of life being as an hedge of thornes, slow and hard, they being pricked, and stayed with feares and griefes as with thornes and briars, *Pro.* 15. 19.

4. They occasion also unto their masters continuall griefe and vexation, like tart viniger to the teeth, and smothering smoake unto the eyes, *Pro.* 10. 26.

Secondly, with all fealty and fidelity. Truly and faithfully doing service. Thus did *Abraham's* servant obey his masters repast, giving place to faithfullnesse, *Gen.* 24. 33. so *Luk.* 17. 7, 8. Thus did *David* serve *Saul*, *1 Sam.* 22. 14. 26. 8, 9, 10, 11. Thus did *Joab* serve *David*, *2 Sam.* 12. 27, 28. *Daniel* the King, *Dan.* 6. 4 and thus should all you obey your masters, *Num.* 12. 7. *Ephes.* 6. 5. *Titus* 2. 10.

1. Abhorring and avoiding all fawning flattery and direct full dissimulation.

2. Shunning and eschewing all loathsome lying, and diabolically deceitfull dealing, *2 Sam.* 16. 1, 2, 3. 19. 26, 27. *2 King.* 5. 23.

3. Not being wicked wasters of your masters substance, *Mat.* 24. 40. *Luk.* 16. 1.

4. Not theevish and untrusty, pilferers and purloyners from your masters, *Titus* 2. 10.

1. Such unfaithfull servants being of their father the devil, *Iob.* 8. 44.

2. Being worse then high-way robbers, cheating and consenning those, who confidently commit their substance into their hands.

3. And taking the ready roade, and trac'd way to blast their

their other substance, begger their posterity (such goods of fraud wanting a blessing to thrive unto posterity) and damne their owne soules.

*Object.* Perhaps the subtil serpent and your cursed corrupt nature sollicites, and perswades you to proceed in such pestilent and pestiferous pilfering courses, by such like serpentine seducements and supplanting sophistications as these following.

1. None knoweth of, or is privie unto your fraudulent and guilefull cursed conveyances of your masters wealth into your owne purses, for you may sell of your masters goods, and reserve part to your selves, they nor any else taking notice thereof.

2. You may take these and those things which may well be spared, there being water enough in the sea; your masters having so great abundance, may well part with such triviall and trifling matters without any great detriment or damage, if any at all unto them.

3. And although (they being but light matters) the losse of them, (being so little as not to be missed in such abundance) damnifieth little or nothing your rich masters, yet they much advantage and profit you who want abundance.

4. Besides, such and such things are but trifles, and of no great moment: goe on therefore and walke in these gainefull and advantagious paths leading to profit and enriching: and bee not discouraged or disheartned from the same by the practice or perswasion of the preciser sort of people.

*Ans.* Yet be not you misled by these or such like firenian, and sinfull enchantments.

1. For admit that no mortall eye beholds, neither doth any man take notice of, or is acquainted with these damnable dissimulations, deceitfull dealings, lyes, fraudes, and forgeries, yet all these cursed carriages are open and apparent to the thought searching Iehovah, whose eye is in every place, *Pro. 15. 3.* and to their own consciences, which if they condemne them God is greater, *1 Ioh. 3. 20.*

2. Neither may any mans abundance encourage and excitate others by fraude or force to appropriate their allowance unto themselves.

1. For you are notable, neither doth it belong to you to judge what other men may well spare.

2. Should every man, who may as lawfully take from your wealthy masters such like things, they would be disabled from much or any sparing.

3. And although rich men may spare much, yet this makes it not lawfull for others to apply and appropriate their substance to themselves, in whole or in part, indirectly, and unjustly.

4. Neither should men be their owne carvers, no not of those superfluities which may well be spared.

5. *Achan* might well have pleaded this plea, affirming that he took nothing but that which might well be spared, yet he and his perished, and worthily, *Iosh. 7.*

6. Neither can any mans substance be resembled rightly to the sea: The water of it being common; And there being no possibility for all the world to evacuate and exhaust the same.

3. As for the gaine they get, the profit they procure by such accursed additions, its like the Eagles stolne sacrifice from the altar, which cruelly consumed both nest and young: like an infected garment stolne out of a plagued pest-house, suddenly sickning, and sweeping away the whole family: or like a flaming firebrand thrust into the thatch, which presently runs over, and ruines a beautifull and well built house, *Zach.*

5. 3.

4. And whereas some thinke them toyes and trifling matters.

1. They are trifles only comparatively, as for example, a shilling with some is but a trifle, with others great treasure: thus *Achan's* theft, although the gold and silver was an 100 l, was but a trifle in comparison of the extraordinary abundance that was in *Iericho*, yet for this trifle he and his did miserably perish, *Iosh. 7. 25, 26.*



2. Are they but trifles? And will you for trifles offend and dishonour God? will you for trifles wound your owne consciences? will you for trifles hazard the losse of your owne soules? monstrous and barbarous basenesse.

3. Such who stick not unjustly to rake trifles, will not bee squeamish and scrupulous to steale greater matters when opportunity offereth occasion of so doing, *Luk. 16. 10, 11, 12.*

4. Such surreptitious seizing on other mens substance, is theft, therefore sin, and cannot be a trifle, all sin being infinite.

Whereas on the contrary, faithfullnesse of servants towards their masters.

1. Makes them as health, *Pro. 13. 17.*

2. And will establish them for ever, *Pro. 12. 19.*

Thirdly, with chearefullnesse, readinesse, and willingnesse. Thus did *David's* servants, *2 Sam. 15. 15.* Thus did *Ionathans* lad, *1 Sam. 20. 39, 40.* Thus the Centurions servants, *Mat. 8. 7, 8.* And thus shoud all doe service, *Ephes. 6. 7, 8. Col. 3. 23.*

Fourthly, with wisdom, prudence and discretion, wisely doing service. Thus, *Gen. 41. 33. Let Pharaoh looke out a wise and discreet man. Mat. 24. 45. Who is a wise and faithful servant?* Be not therefore like such sottish servants who can doe nothing but what is commanded them: but so wise as to prevent your masters, *Psal. 123. 2. acquainting your selves with, and well knowing your masters inclination, Luk. 16. 3. Doing their businesse in due season, Gen. 31. 38, 39. like unto Ioseph, Gen. 39. 2.*

1. For such shall find favour, *Pro. 14. 35.*

2. Such shall find much good, *Pro. 16. 10.*

3. And beare rule yea over sonnes which cause shame, *Pro. 17. 2.*

Fiftly, with patience, mildnesse, and much meeknesse, *Titus 2. 9. 1 Pet. 2. 20.*

1. Thus doing you shall appease and assuage wrath, *Pro. 15. 1, 8.*

2. Such obedience being acceptable unto and approved of the Lord, *1 Pet. 2. 20.*

Sixthly, With minde and body both, so that

1. You must love your masters more then other ordinary men.

2. Your mind must be towards the persons, goods, credit, comfort, and welfare of your masters and their families.

3. And your memories must be imployed to put your masters matters in.

Seventhly, Not with eye service or for wages only, but for conscience sake, *Col. 3. 22.* as unto the Lord, *Ephes. 6. 5, 6.* eye servants who will do nothing longer then they are looked on, the masters eye feeding the horse; or who stubber over things for the eye onely: 1 Are unfaithfull and evill servants. 2 Rebelling against Gods most holy will.

*Motives.*

Be perswaded O you who are servants, thus to do service.

First, Since our good and gracious God doth so fatherly and favourably regard you, as to order and appoint

1. That you may sometimes rest from toyle some labour, sweetly and savingly to enjoy and use the gracious, and glad-some, savoury and soule-ravishing means of reconciliation, spirituall repast, reparation and refection.

2. That you may be guided and governed without harshness and horreur, with all comfort and conveniences concerning the good and welfare of your soules, and bodies, *Lev. 25. 6, 7, 39, 40, 41, 42, 43, 46, 53. Deut. 23. 15, 16.*

Secondly, Since in so doing, you shall purchase and procure credit, honour, and estimation unto your selves, *Pro. 17. 2.*

Thirdly, Since such servants have many sweet and soule-ravishing promises annexed and ascertained unto them, *Mark. 24. 46. 25. 21.*

Fourthly, Since also in thus doing you are the Lords freemen, *1 Cor. 7. 21.* and in your stations and standings, you fight the battels of Christ, doing him service, *Col. 3. 24.* for which he will richly reward you, *Ephes. 6. 8.*

## SECT. 7.

*Masters in theirs, in well choosung, and well using  
their servants.*

**M**asters you are or ought to bee the Lords servants,  
1 Cor. 7. 22. The Lord hath set you higher then your  
brethren, that you should the more honour him. Doe you  
therefore in this place wherein you are called, abide with  
God, doing the Lord service, and fighting his battells in your  
particular stations and standings.

First, In making a wise and wary choice of servants, to mar-  
riall and mannage as Christs souldiers in your families, respec-  
ting, regarding, and requiring.

1. Not onely aptnesse and ability to execute their office  
and performe that service whereunto they shall be put, al-  
though this is necessary, *Gen. 47. 6. 1 Sam. 14. 52. 16. 16, 17.*  
*17. 33, 39.*

2. Not onely wisdom, discretion, truth, fidelity, diligence,  
and such other praise-worthy properties and commendable  
qualities in service, although these are convenient, expedient,  
and to be desired, *Gen. 41. 33, 38, 39. 1 Sam. 18. 5.*

3. But also if not chiefly, principally and above all the feare  
of God, true, and sound religion, not onely in regard of  
profession, but also in regard of practice, *Gen. 24.* such was  
*Abrahams* servant, such *Iosephs*, *43. 23.* thus were the Iewes  
servants to be qualified, *Exod. 12. 44.* such servants only would  
*David* have, and harbour, *Psal. 101. 6.* such were the servants  
of *Cornelius*, *Act. 10. 7.* and faithfull men are such as you  
should, and ought to choose, namely

1. Not onely men loyall true and trusty, *Proverbs 11. 13.*  
*25. 13.*

1. These being alwaies carefull like *Ioseph*, *Gen. 41.*  
*40.*

2. And painefull ever as *Iakob*, *Gen. 31. 38, 39, 40.*



Secondly, But also men who are religious fearing God, of sound judgement, and sincere affection, *Pro. 20. 6. Hos. 11. 12. Acts 16. 15.*

1. For faithfull in that place are opposed to so many severall sorts of sinfull men.

2. The generall comprehends the speciall.

3. And these who are religious are said to walke in the perfect way.

*Ob. 1.* Say not beloved brethren, Godly servants are hard to come by, for who can find a faithfull man? *Pro. 20. 6. Mat. 24. 25.* therefore we will not seeke them.

*Ans. 1.* For although it is true, *quæ chara rara*, precious things are hard to come by, yet they who seeke them may find them.

2. The fewer there be of such manner of men, the more we should seeke them.

3. Do you who are parents and masters your duty in teaching and instructing of your families, and then there would be greater plenty: Bad masters and fathers causing scarcity of good and godly servants.

*Ob. 2.* Say not beloved brethren, that prophane servants are profitable, and more gainfull then others.

*Ans. 1.* For godlinesse is the greatest and best gaine, and therefore godly men are most gainfull.

2. And as for others, although they seeme to be, yet they are not so gainfull: for how can they who are not faithfull to God, be faithfull or gainfull to you?

*Ob. 3.* Say not beloved brethren, a deare friend commended such and such a servant to mee.

*Ans. 1.* For the commendations of men will not justifie those whom God condemneth.

2. We ought to please one another to edification, *Rom. 15. 1.*

3. And we are to gratifie our friends in the Lord.

*Object. 4.* Say not beloved brethren, I must take such and such, because they were and have beene old servants to my father.

*Ans.*

*Answ.* For being bad, the elder the worse. It is apparent they are the more incurable continuing corrupt. And the elder they are the more hurt they will doe by their bad and evill example.

*Ob. 5.* Say not beloved brethren, we will choose such who are tall and proper fellowes, lustie and able men, who can fight for, and defend us if need be.

*Answ.* For such excuses might well serve for rogues, amongst whom in prisons and at the gallowes a man may find much man-hood.

*Ob. 6.* Say not beloved brethren that religious men are not resolute, mortification kills a mans man-hood, and conscience cooles mens courage.

*Answ. 1.* For religion and manners make a man.

2. A man may have man-hood, although he neither swagger nor sweare, stampe nor stare, man-hood is one thing, madnesse another.

3. Men of conscience are men of greatest courage, *Phil. 3. 6.* *Pro. 28. 1.* witnessse *David* encountring *Goliath*, *1 Sam. 17.* When none of *Sauls* army durst.

But reason and resolve as followeth.

1. Have godly men ever beene carefull to have religious servants, *Gen. 13. 14.* *17. 23.* *15. 2.* *Iosh. 24. 15.* *Ester 4. 16.* *Psal. 101. 6.*

2. Is every good mans house Gods house, *Col. 4. 15.* therefore an habitation for Christ, his spirit, his servants, and not for the limnes of Satan?

3. Is every mans family his body, whereof himselfe is the head, and will no man willingly be pestered with lame, rotten, putrified, stinking and corrupt members, *1 Cor. 6. 15.*

4. Doth the choice of servants shew the nature and disposition of masters, for like will to like, birds of a feather will flie and flocke together, therefore religious men will desire religious servants.

5. Doth the curse of God hang over the heads of wicked men, and therefore over the house where ungodly men doe dwell, one *Achan* being a trouble to all Israel.

6. It is not probable that they will ever be faithfull to men who are not faithfull to God, *Gen. 21. 11.* 39. 7.

1. For, how can he feare to offend him who can only hurt the body, who feares not him who can destroy both soule and body?

2. How can he make conscience of the second table who is carelesse of the first? *Rom. 2.*

3. And certainly no band doth hold and tie so strong as that of grace and godlinesse.

1. Not of children towards parents, as we see in *Abolon* and *Adonijab* to *David*.

2. Not of friend to friend, as in *Achitophel* to *David*, also *Psal. 55. 13.*

3. Not of wives to husbands, as in *Potiphars* wife, *Gen. 39. 12.* and the harlot, *Pro. 7. 19.*

7. Is it a credit for a man to have godly men and gracious to serve him? Yea such, than which what greater? these excellling and out-stripping other men in regard of qualities, for what are comparable to Gods graces? And in regard of parentage; for, who is to bee compared to the Lord, whose children these are?

8. Is it a great comfort to haue such servants with whom a man may conferre of the way to heaven, and with whom he may walke in the way of godlinesse?

9. Is it a great commodity and advantage to be served by such selected ones, *Labans* sheepe prospering for *Iacobs* sake, *Gen. 30. 27, 29, 30.* *Potiphars* affaires for *Ioseph*, *Gen. 39. 1, 2,* &c. And *Sauls* army for *Dauids*, *1 Sam. 18. 14.*

10. Are all men continually carefull not to plant their orchards with briars and brambles, but with the best trees they can procure or purchase? Not to store their commons with scabbed, rotten and infected, but with the best and soundest cattell? Not to furnish their fish-ponds with newts and frogs, but with the best fishes? And are not families more to be regarded than these?

11. Are wicked and ungodly servants exceedingly hurtfull, as scab'd sheepe, ready to infect all, as fire-brands to set all



all on fire, and as deadly poyson and plague-sick persons ready to impoyson and infect a family with evill counsell, with cursed and diabollicall deeds and practises?

12. Doth Gods curse hang over the heads of all wicked men, and is it a discredit to bee served by the Divels favourites?

Then surely we will either wholly keepe out of our houses and families such sin-sicke persons, as swearers, swaggerers, and other prophane people from being members of our oiconomicall body: Or after triall made, and finding our endeavours frustrate and fruitlesse to their amendment and reformation, we will rid our selves of all manner of railing *Rabshakes*, profane *Esaus*, scoffing *Ishmaels*, and all others who will not serve God: neither will we much regard if for weeding out of our houses such noysome or hurtfull brambles and stinking dung, we should be censured and condemned.

1. Since paying them their covenanted due we do them no wrong.

2. Since no man is bound to keepe a servant longer than the covenanted time.

3. Since such servants by their vicious and ungodly actions wrong themselves, constraining and compelling their carefull and conscionable masters to be rid of them.

4. Since no man would keep a traitor, a cut-purse or highway fide robber, or such like miscreants, because he would not be counted and called cruell in expelling them out of his family as is expedient. Neither will we continue, and cherish in our houses and families the limbs of Satan, traitors against the most high God, who rob him of his glory and service upon such poore and peccant pretences.

Then surely we will make diligent enquire and search after, we will make much of, countenance, encourage and entertaine such who are faithfull.

1. Since these being obedient to God, will bee obsequious to us.

2. Since for such manner of men we may be countable with joy.

2. In using your servants be you also circumspect, carefull, vigilant and watchfull.

1. Not onely to command things lawfull, possible, *Gen. 24. 8.* Profitable and proportionable, *Exod. 5. 7.* Not overcharging their strength, but respecting their willingnesse.

2. Not onely to do them right, *Iob 31. 13, 14, 15, 38, 39, 40. Col. 4. 1.*

1. Providing them fitting and convenient food, *Prov. 27. 26, 27.* And wages, *30. 21.* Or answerable and equivalent to either, or both, paying them duly their wages and hire, *Gen. 30. 28. Dent. 24. 14. Lev. 19. 13. 1 King. 5. 6.*

2. Defending them and their right, *Iob 31. 13, 14, 15.*

3. Correcting them doing amisse with Christian counsell for their amendment, *Pro. 20. 30. 29. 13.*

4. Preferring and commending them doing well, *Levit. 19. 13. Dent. 15. 13. Pro. 17. 2.*

5. Taking notice of their gifts of mind and body, to imploy and improve them: of their weakneses and wants, to salve and supply them.

3. Not onely that you doe not rule rigorously and tyrannically over them, *Lev. 19. 33.*

1. Remembring that they are men, and of the same nature with you, *Iob 31. 15.* *Masters command your servants as subject to you in condition, but so that you remember that they are of the same nature with you,* saith *S. Ambrose.*

2. Remembring that they are humble friends, and your selves servants, you having a Master in heaven, *Iob 31. 15. Eph. 6. 9.*

3. Remembring that you must be countable to their and your Master, as for other things, so for your carriage towards them, *Iob 30. 14.*

4. Remembring that you should do as you would be done to.

5. Remembring that to handle them gently, seeking rather to be beloved than feared, is the testimony of a good nature.

6. Remembring that God will revenge injuries done to them.

4. But

Lib. 10. Epist.

Epist. 82.

Contubernales

humiles amici

non servi. Scut.

4. But also that they continue in true religion, *Gen. 18. 19. 10. 24. 15. Ester 4. 16. Acts 10. 2.* Frequenting and favouring the meanes, sanctifying the Christian Sabbath, *Exod. 20. 8, 10.* Praying privately, and with you in your families, praising God at meales, both before and after meat, living holily, righteously, and blamelessly, you disswading, dehorting, and with-holding them from wickednesse and sinne, *1 Sam. 24. 7, 8. 2 Sam. 16. 11. 19. 22.*

Thus doing, you also serve the Lord Iesus, fighting his battels in this your proper place and particular station.

## S E C T. 8.

*Against depopulators and inclosers: the hurt and harme they do to themselves and others, &c.*

**F**urther must we continue fighting the Lords battels in our peculiar and particular callings? Then woe 1. To all such who thrust men out of the same. 2. To all such who neither have nor will have any. 3. And to all such who through pride, selfe-love and discontent run out of, forsake and leave them.

1. Woe to all such who tragically thrust men out of those stations and standings wherein the Lord hath set them to fight this good warfare.

1. To those savage supplanters of the solacing societies of mankind. Those dreadfull desolating depopulators, which like stupified, if not a irreligious and belotted Mammonists, heedlessly and foole-hardily rush upon those keene and cutting judgements of God which inevitably have consumed most of those who have formerly erred in these their wicked wanderings, yet these incredulously and inconsiderately will not by other mens harmes learne to beware, no not although the Lord hath precisely presaged by pensive predictions his irefull indignation and dreadfull displeasure against such pernicious and perillous plots and projects, such perverse and perverting, profane and peevish practices?

• M. R. of C. being certified by a familiar friend of his, that the people said hee would go to the Di-vell for inclo-sing, replied, If I do, I shall go for as good ground as is in England. Related to mee by M. F. H. a Preacher.

When M. D. of C. had consented to inclose C. she and her husband heard (as they conceived) a fearefull and hideous noise of men, women, and children bitterly bewailing, which wrought much in her, but could not re-straine the man from his evill enterprize to his own and others ruine. The relater, M. S. a neare kinsman to her.



O you misbelieving and misled men into those cruell courses accursed by God and men, consider,

1. That as you are guilty of the want of so many multitudes of people which in probability might and would have beene, had your ruined townes still beene populous, which then as well set orchards caused their inhabitants to fructifie and spread, which being transplanted into other and wanting roome, smother up themselves and other.

B. Towne and  
Church gone.

2. As you are guilty of much dishonour to almighty God, hindering him of much service and worship, which pristinely hath beene performed, you leaving few people, and them oft times scarce a Church to assemble in for this end and purpose.

3. As you are enemies to the Church, driving it as much as in you is out of our coasts and countrey.

4. As you are enemies to our dread Sovereaigne, depriving him of the honour of many subjects, of profit and protection.

5. As you are enemies to your selves and your posterity, halting and hastening Gods fearefull plagues denounced in *Isa.* 5. 8. upon your selves and them.

6. So are you a plague and pest to the common-wealth.

7. Exposing it to sorrowfull subversion and utter overthrow, for what can your sheep-coats and hedges doe against an enemy?

8. Procuring upon every scarcity and scantnesse dearth and penury.

9. Occasioning racking and raising of rents by meanes of your thrust out inhabitants shouldering abroad to live, which makes the subjects lives more uncomfortable to themselves, and more uncharitable to others.

10. Furthering whoredome and uncleannesse, for people multiplying, and habitations decaying, diverse people who would cannot live in lawfull wedlocke, and so the land is polluted with sin, and too much peopled with base and bastardly slips.

11. Occasioning much beggery and want, for usually your  
selves

selves or yours are presently plunged into penury, and your ancient inhabitants crowding into other populous places, impoverish themselves and others.

6. And depriving the inhabitants of imployment: I am verily perswaded that the town wherein I live, hath more shepherds in the same, than both our depopulated neighbouring townes, and yet the least of them was formerly as great, the other greater by farre, if not as big as both: yet are shepherds the principall people imployed in such desolate and decayed places. And I verily thinke that some one thrust out farmer hath formerly imployed and set to worke as many people constantly, as the greedy depopulatour doth with his decayed Lordship. An ancient credible man not many dayes since certified me that (being a young man) he was an inhabitant in a neighbouring decayed inclosed towne before it was inclosed, at which time he thinks there were two hundred persons more in it than now there are (and how meanely the most of them live many of us know) he affirmed to me that there were then six or seven and thirty farmers in the same: Twenty of which farmers he was perswaded did constantly keep as good houses and hospitality as he who after ruined himselfe and the towne.

T. C.

Instead therefore of instigating unto, or justifying these injurious and inhumane inclosings after this or the like manner with these or the like polishing and plausible, yet preposterous pretexts and pretences. For I not onely conceive and conjecture, but know what can be and is said by these enemies of mankind, which in truth by daily experience are convinced and confuted, being manifested to be but false and fained glossings, and deceitfull deludings to deceive and defraud such who either will not or cannot dive into and discern their fraud and forgery.

1. Whereas they affirme that the champion is bleake and cold; the inclosure being well fortified and fenced against such inconveniences, nourishing and cherishing great store of wood and fruit-trees in their hedge-rows and particular fields. Experience expressly explicates that with us the inclosed

*Object.**Answer.*

inclosed townes for the generall are worse fenced with wood and firing against stormes, cold and tempests, the champion men planting and preserving orchards and other wood in fit and convenient places for ornament, shelter and profit. Whereas the other wanting men and meanes to do the same, satisfie themselves with bramble bushes, and briarly thorny hedges, having little other wood, which are no good ornament, nor any great shelter, neither do they afford such plenty of fiewell unto the inhabitants, but that they would willingly warme themselves with the champion mans straw as with good firing if they had it.

2. Whereas they affirme the champion to be nothing so commodious or profitable, the ground by meanes of the many ditches being well dreyned and much bettered, one acre in the inclosed ground with one tillage yeelding as much, oft more increafe than two in the champion with many times plowing. The inclosed ground being freer from rotting of sheep, by which meanes the champion farmer is much impoverished. The inclosing, preventing unneighbourly incroaching upon one another by plowing, mowing, and that unmercifull and uncharitable eating up of poore men, who cannot store their commons by rich neighbours, which is usuall and common in the champion field. As also that inclosure imployes the labouring men in winter as well as summer, in hedging and ditching. Rectified reason and grounded experience manifests these to be but frivolous and trifling flourishes without validity. For are not the champion townes abundantly more commodious to the common-wealth, breeding, maintaining and imploying multitudes of families more than the other? Are not the champion fields (especially where good husbands are) as well dreyned and dressed with plough and spade? As for the abundance of corne they boast of, it is onely after long resting, not if it be continually seeded as the champion is: for then it could not compare with it, wanting sheepe and other helpes the champion hath. As for their freedom from rotting, no marvell, for either lay downe the plough or part with their sheepe. As for incroachings, there are better and



and more blessed meanes to order and remedy the same, than by such a medicine farre worse than the malady. Neither are poore men oppressed so by rich men, but that they have their bit, or money for the same. And I wonder with what a face any man can say, that by meanes of these hedges and ditches, the inclosure doth imploy more than the champion doth, want of imployment being one of the greatest mischiefs they occasion to the common-wealth.

3 Lastly, whereas they say, experience in all inclosed countreyes shewes, that there men live more richly and farre better than in the champion. I do not wonder, such townes maintaining now two or three men of fashion, whereas formerly they maintained for the same twenty. I know that continuance of time hath skinned the skarre and healed the scab, so that we see them what they are, not what they were formerly, farre more populous than now they be. But shew me who can in the memory of man an inclosed towne wherein so many (I thinke I may say halfe so many) able householders do now live and so richly as they did then when it was champion. If in a neighbouring towne in which are two hundred people lesse, in which are three or foure ploughs where were formerly six or seven and thirty, those few live more richly (and it is well if they do) and farre better than formerly, is (I thinke) no great matter.

Instead of thus pleading for and patronizing such a cursed and cruell consumer of the common-wealth as inclosure is, I desire all men to consider,

1. How by this meanes whole Lordships are converted from tillage to pasturing: farme-houses decayed: husbandmen turned cottagers or shepheards, are driven to seeke habitations elsewhere. Townes utterly depopulated and unpeopled, or those who remaine to live for the generall in great misery.

2. How such and so many pleasant and commodious habitations for men, are tragically turned into rude and ruinous heapes, and the many delicate and delightfull fields plentifully abounding formerly with folds and flockes, with rich and rejoycing fruits; deformed and defaced, laid languishing like  
Y  
deplored

deplored and desolate desarts, haunted and inhabited onely by bruit beasts and a few solitary mansions remaining, where there is little help in time of necessity, comfort in time of doubt, or society in time of peace.

3. How the disalterous and dreadfull judgements of God have like an inviolable inundation and irrevocable irruption seized upon and consumed these insatiable minded men. I might here tell you what our Chronicles relate of New Forrest in Hamshire, for the making whereof King *William* overthrew townes and villages by the space of thirty miles or more, to bring the same into a chase for deere: In the said Forrest *William* his sonne with an arrow in his breast, *Richard* his sonne gored and spoiled by the deere, and *Richard* his nephew the sonne of *Robert* Duke of Normandy having his neck broke, or (as some say) hanged in the boughs of a tree, lost their lives. I could descend to our own times, and our fathers, and shew you how Gods curse hath lighted upon the principall actors in this truculent and tyrannizing tragedy. I have a catalogue of many in this kind, as *C.* inclosed by *M.R.* *K.* inclosed by *S.R.O.* The two *R.* and *H.* inclosed by *S.F.F.* *W.* inclosed by *S.E.A.* *H.* inclosed by *M.S.* *C.* inclosed by *M.E.B.* and *M.E.D.* *P.* inclosed by *S.E.I.* *U.* inclosed by *S.R.W.* *W.* by *M.L.* *H.* inclosed by *M.A.* *L.* inclosed by *M.K.* and others, but I spare to name them: which townes have vomited out and unburdened themselves of their former desolating and depopulating owners.

4. How carefully our fore-fathers did continually prevent such inconveniences, not onely by mixing and intermingling their grounds together, but by strict and severe lawes against inclosure, begun in the fourth yeare of *K. Henry* the seventh, which have beene corroborated and confirmed by his successors in sundry Parliaments since.

5. What an unconceivable difference there is betweene the towne of tillage and the inclosed.

1. Looke into their townes. In the one you may see houses builded, beautified and inhabited, people multiplying, increasing, and neighbourly conversing, corne, cattell, and other  
countrie.

countrie commodities plentifully abounding. In the other you shall behold torne and tottering houses without inhabitants, rude and ragged ruines of ancient habitations, people daily <sup>a</sup>diminishing and decaying, living for the generall a deplored and disconsolate life, being forced abroad to neighbouring townes to worke, to gleane, to gather pease, and oft to beg.

2. Looke into the fields of the one, there shall you see cattell of all sorts friendly and familiarly feeding together, not onely the meadowes, but also the flades and lands ends sated from the land loaden with grasse; the lands loaden and varnish'd with varietie of garnishing and gladding increase; and the people from the new-going stripling to the decrepite and neare-dying old man, in their seedetimes, harvests, and other seasons, like painefull and industrious pismires, labouring in their severall employments with much solacing rejoycing, and delightful gladnesse. Looke into the pastures of the other, there shall you behold drie, mossie, barren, and parched grounds, a sad and solitary silence through want of employment for men: and a few scattering sheepe and other cattell, not so many (I suppose) as is in the other quantity for quantity, although well neare two parts in three is for a certaine time exempt for graine. And no marvell: For, besides Gods curse on the one, and blessing upon the other, Tillage maintaineth (with straw, chaffe, and such like) many cattell, who reciprocally requite it againe with abundance of manure, which so feedeth and fatteneth their ground, that not onely their grasse ground is more fertile helped from the lands, but even their tillage in its time affoordeth great plenty of young and cherishing feeding.

3. Looke into their high-ways, where you may behold the former trac'd up and downe by reason of their continuall commerce with all sorts of bordering neighbours, men carying and recarying to and from faires and markets, and the wayes themselves (except the inconvenience of the situa-

\* The Clerk of a neighbouring town inclosed told mee, that his wages are ten groats yearely lesse than it was in very few years.



tion occasioneth the contrary) very good, or (at the worst) passable.

First, By reason of their yearely reparations, which cost and charges is richly requited, not onely in the better and safer passage, but also in their land, unburdened hereby of many unprofitable stones, and much unnecessary rubbish.

Secondly, By reason of the open fields, which affording so many helpes to the passenger on bawls and lands in the depth of winter (no whit or little prejudiciall to the owner) the eased way by this meanes is never so tedious and toylsome as otherwise it would be: by which meanes also it timely recovers its fastnesse and firmnesse.

Thirdly and lastly, In regard they are so fully and freely exposed to Sun and wind, whereby their disadvantageous dirt is soone dried and dispersed.

Look into the other, and you shal behold the high-ways not much by themselves frequented, yet so fowle and filthy, so mirie and mischievous, so incompatible and incommodious,

1. In regard that usually their repaires belong to private and particular persons, who seldome (except compelled) commiserate and compassionate the common people: or if to the inhabitants, they usually are but few, and the most of them also poore and penurious, wanting teames and other meanes to renew and restore those desperate decayes.

2. Partly, in regard that necessity inforceth all sorts of passengers with cart, carriages and cattell into those narrow and noysome lanes, coping them in, and compelling them to keepe within those abhorred hedges, by which surcharging without surceasing.

3. As also by meanes of those bramble and briarly hedges they are so sheltered from wind and Sun, that they are seldome safe and sufferable, but generally so intolerable and insufferable, that if the curses and cries of poore wayfaring men forced to frequent those formidable and filthy wayes: in which they are not onely toyled like unto the disconsolated cattell they drive before them, but also  
often

often impoverished with losse of their faint and feeble beasts, wanting strength to helpe themselves and their burdens out of those offensive and oppressing paths. If they ( I say ) are of force, then surely such men who are occasioners hereof cannot be blessed. But whither am I gone? Zeale hath transported me ( and I hope that which is according to knowledge ) against these pillagings and pullings downe of our populous and puissant common-wealth. And oh that such persons whom it concernes, would in time looke into this our state much disparaged and disjoynted, much diseased and disabled by these manner of men, so as to helpe and heale it. If not by forcing the purchasers ( for I take it for granted that the actors in this tragedy or their heires are or will be forced through want and penury to forsake the stage and standing in which they have acted such tragicall parts ) to re-edifie the ancient habitations, and re-establish farmes and farmers ( which were to be wished ) yet by damming and stopping up this inordinate inundation.

1. That our ancient gentility may not by the curse of God dogging at the heeles and devouring such sadding supplanters be ruined and rooted out.

2. That our famous and flourishing common-wealth be not emptied and evacuated of people, and so inevitably expos'd to insupportable irruptions of insulting foes.

3. That our active and able men may not be forced for want of imployment to turne pilferers and way-beaters: to seeke into other climates, or beggar themselves and others by crouding into such places which necessarily must give harbour to too many.

4. That those silly and harmelesse sheepe may no longer devoure men, houses and townes as formerly they have done.

*Obj. 7.* I know they are ready to pretend a good to the common-wealth, not intending to depopulate or destroy tillage, but onely to improve their lands to the tenants advantage, enriching his grounds with wood, and with a more peaceable and quiet enjoying of his owne with-

out any molestation or trouble from crosse and corrupt neighbours.

*Ans. 1.* But admit that their deeds were correspondent to these their faire, but usually fained promises. I cannot see in reason (and I thinke the experience of such who have made triall doth witnesse for me) how this course can be to the farmers enriching: For, not onely is he forced to pay a greater rent, not having so good commodities as before, or to be at the cost and charges of ditching and hedging. Not onely is he deprived of his commons, and allotted to his stint acreridge, but also being penned up into his poore parcels, he is forced either to lay downe tillage, or to keepe few or no cattell in summer season, by which meanes his fallow ground is scanted of compasse, and much annoyed with grasse and weeds, he wanting sheepe to supply the one, and destroy the other; whereas when he intermingled commons in the champion field, he kept many cattell of all sorts, which he cannot being pounded into his proper pen: It being easier to dine many at one table together, than fewer severally and by themselves. The number of hedges and ditches taking away much ground which would pasture many cattell. And he being usually deprived of his bit in the common ground.

2. Howbeit experience generally explaneth expressly these to be but pretences, for either the unsatiable and unmercifull incloser doth presently dispossesse the ancient inhabitants, or els by little and little wearie and weare them out, or waite untill they are taken away by death: and being once rid of them, he either pulleth downe the ancient habitations to mend wals, walks and wayes, or suffers them to fall downe, but no more to be inhabited. And so inclosing is commonly the mother of depopulation.



## SECT. 9.

*Against greedy ingrossers of commodities.*

**G**Reedy ingrossers of commodities, who not contented with competent and convenient employments, insatiably thirst after, greedily graspe, and inhumanely heape to themselves farme unto farme, living unto living.

1. Hereby incumbring themselves with many inevitable, unconceivable, and innumerable swarmes of anxious perplexities, disquieting thoughts, and carking cares.

2. Hereby much hindring hospitality and reliefe to poore people, disabling many others from distributing, and themselves keeping but one house (or if more, by a restrained servant or two onely) for diverse livings.

3. Hereby occasioning the hoising of rents to this height and greatnes, that except commodities are deare and plentiful, the tenant usually well knowes not how to pay his rent: for these manner of men care not to give intolerable and unreasonable rates, well knowing that for such and such additions, they need not any greater number of servants and cattell, and for greater a small number more will serve the turne, by which meanes the poore man who lives laboriously on his farme, is forced to pay such rents (or els these gaping cormorants will swallow up what he possesseth) that he and his are but uncomfortable drudges for other men.

4. Hereby thrusting and keeping many out of such employments to which they have beene apted and fitted, and in which they have beene trained up from their youth. I know my self who in old age wanting employment hath beene forced to forsake the plough by meanes of such ingurgitating ingrossers.

## SECT. 10.

*Against those who have no calling.*

**W**Oe then to such who neither have nor will have any convenient callings, proper and peculiar standings, for how can you do service and homage to Christ our Lord and Master? How will you fight the battels of Christ our King and Captaine who have no calling, station or standing allowed, allotted and approved of by him?

1. Sure I am the Word of God exactly enjoynes all men to live and labour in some certaine calling, *Gen. 3. 19. 2. 15. Job 5. 7. 2 Thes. 3. 10.*

2. Sure I am the light of nature exquisitely inforceth the same, *Ion. 1. 8.*

3. Sure I am the glorious Angels have their assigned actions and appointed imployments, *Psal. 103. 20.*

4. Sure I am that Christ our Chieftaine and Commander from the cradle to the crosse was continually conversant in and about his calling, *Mar. 6. 3.*

5. Sure I am that God himselfe created the first six dayes, and that he hath preserved, supported, and governed the universall world ever since.

6. Sure I am that the Lord our God doth sharply and severely plague and punish idle and unprofitable servants, *Mat. 26. 30.* and that he doth richly remunerate, and abundantly reward only painfull & loyall labourers in his vinyard, *Mat. 20. 8.*

And dost thou a man made to labour, taught by the light of nature, and the Word of God to labour: and pressed hereunto by the extant examples of creatures, men and Angels, and the unparaleld examples of Christ and his Father, live in slothfull litherneffe and lawlesse idlenesse? And dost not thou professing thy selfe to bee Christs servant and souldier, labour, serve, and fight in some select station and standing under such a Lord, Captaine and Commander? *Every man is appointed his vocation, to one this, to another that,* saith Bishop.

Bishop Hooper, and of callings saith he, that is unlawfull that fighteth and repugneth with the Word of God, as the vocation of bandes, Idolaters, masse-mongers, common receivers, and maintainers of dicers and dice-houses, with such like. The other is lawfull which standeth with the Word of God, which we transgresse when we beare the name of the vocation and doe nothing appertaining thereto: and when wee doe in the vocation that we should not doe. Magistrates they have their standings: Ministers of Gods Word theirs: yea the most poore and penurious heardsmen theirs, wherein they doe or ought to fight this good warfare.

Hooper on Ionah 1. Ser. 2.

## SECT. II.

*Against Usurers, condemned by Fathers, Counsellors, Lawes, their owne pretended Patrons, religions of all sorts, and sacred Scripture in the Old and New Testament, 15. objections answered, and divers dissuaves.*

**B**Vt thou cruell griping Usurer, who eatest the bread of the starving orphan, of the carefull and comfortlesse man, who livest on the sweate of other mens browes, unconscionably and unchristianly eating the bread which is not thine own; what is thy calling, what is thy station, and standing in this Christian warfare. Certainly

First, If the antient authentick, and much admired fathers, as Saine *Augustine, Ambrose, Chrysostome, Basil,* and others did not delude and deceive us.

Secondly, If the Convocations and Counsellors of learned and religious men in all ages did not erre.

Thirdly, If the laudable lawes of all sorts, Canon, civill; and of all times are right and regular.

Fourthly, If your owne authors upon whom for this particular you so much dote, and depend; of whom you so much talke and triumph, being well weighed, rightly understood, bee suffered to signifie and set downe their owne mindes  
and



and meanings, are found not to favour but to fight against you.

*Centur. 5. de  
heresib.*

Fifthly, If universally all sorts of religions, paganish, popish and pure: heathenish, hereticall and heavenly, with unity and unanimity (the hereticall Manichees onely (that I know of except) who wickedly said it is better to bee an Usurer then an husbandman, because an Usurer doth not teare the members of God which are in trees, &c. as the husbandman doth.) Cry out against and condemne usury as unlawfull.

Sixthly, If the expresse testimonies of sacred Scripture being rightly understood, and interpreted by the most Orthodoxe, yea almost all Divines, doe condemne as accursed, usury of all sorts.

Then are not you in any warrantable way: comfortable or Christian course of life, or in any safe or saint-like station, prescribed and appointed by Christ our Generall, regulated, and ranged under the rule and regiment of Christ our Commander, or appropriated and assigned to this station and standing by Christ our Captaine. How therefore dare you call Christ Lord and Master, you not departing from iniquity? Why doe you malepertly march under the enobling ensigne of Christian religion, you treacherously and terribly trampling under foot the faint and feeble, the weake and languishing souldiers of our God, your selves oft causing their penny and poverty? Why doe you not quake and tremble *Indas-like*, to cry all haile to Christ our Commander, you being against him, in wretchedly refusing to be martialled in any of these Christian and comfortable rankes and files of his faithfull and loyall souldiers? How can you looke for or expect the rich and redundant reward of Christian warriours, you having no station or standing in this warfare: or if it is any, yet such as is unchristian and unlawfull: If Fathers, Councells, Lawes, your owne Authors, Religions of all sorts, and the Word of God the ground and pillar of truth may bee credited.

## I. For the Fathers.

Saint Ambrose saith, Thou shalt not put thy money to usury, because it is written, He that putteth not his money to usury, shall dwell in the Tabernacle of God; for he is a supplanter, who taketh the profit gotten of usury, therefore let a Christian man if he hath, give money as not expecting to receive it, or without faile receiving onely the principall which he gave. Again, The Lord forbids us to hurt each other, when he forbids to defraud the hireling of his wages, and when hee doth determine that money should be restored without usury. If any man taketh usury, saith the same Father, hee doth commit theft. The same Father hath divers Chapters upon Tobie against usury, saying, *An Usurer is a Devil, Nothing is more horrible then an Usurer, he is an odious man, and his money is a viper, which brings forth and conceives all evill. Moses doth shew in Exodus what is to kill, namely to impose usury, for it doth strangle, and which is worse, it doth choake the soule of the creditour.*

Epist. lib. 9.  
Epist. 10.

Lib. offic. 3.  
Chap. 3.

Lib. de bono  
mortis. Chap.  
12.  
Chap. 12.  
Ibid. & Chap.  
9.  
Chap. 14.

Saint Augustine hath many notable passages against usury. I would not saith he, that you should be Usurers, and therefore I would not, because God would not, for if I would not, and God would, doe it: but if God would not, although I was willing, hee should doe it to his owne hurt, who should doe it. But whence is it manifest that God is against this? It is said in a certaine place, hee that putteth not his money to usury, and how detestable, hateful and execrable this is, I consider because the Usurers themselves doe also know. Again, If thou shalt lend out to usury to a man, that is, shalt give thy money lent to him, of whom thou dost expect to receive something more then thou gavest, not onely money, but any thing more then thou gavest, whether the same be wheate, or whether it be wine or oyle, or any thing else, if thou expectest to receive more then thou gavest thou art an Usurer, and in this to be condemned and not commended. Again, what are those usuries but finnes which are called debts. Again, what shall I say of moneys gotten by usury, which the lawes themselves, and judges, command to be restored, whether is hee more cruell which stealeth, or by force taketh something from a rich man, or who cruelly slayeth a poore man with usury?

In Psal. 36.

In the same  
Psalm.

In Psal. 71.

Epist. 54.  
Mared.

Saint

In. Psal. 14.  
with us 15.

Saint Basil is hotter against usury, saying, *Ezekiel placeth usury amongst the greatest evils, and to receive more then the principall,—dogs receiving more, waxe gentle; an Usurer receiving is provoked—art thou rich doe not take, art thou poore do not take.* He termes Usurers Dogs, monsters, vipers and divels.

Hom. 5. in  
Matth. 23.

Saint Chrysostome saith, *There is nothing more filthy or cruell then usury, for such doe gaine by other mens perills; and obtaineth greater profits by the misfortune of others.* He goeth on, shewing what usury he would have them seeke for, namely heaven, and before he saith, *such usury as he wisheth unto,* namely in being mercifull, *bringeth a kingdome, but this hell, that is a signe of piety, this of covetousnesse.* Againe, Christ saith he, *commands us to lend money, not by usury, because hee who lends his money to usury, seemes at the first to give his own, but in truth he doth not give his owne, but takes that which is anothers, he seemes to succour necessity, but in truth he sends a greater necessity, hee looseth from one band, and bindes in many bands, and hee doth not give for the justice of God, but for his owne gaine: usury money is like the biting of an aspe, for as he who is smitten with an aspe falleth a sleepe pleasantly, and so in the sweetnesse of sleepe dieth, so hee who receiveth of usury is delighted for the present, as if hee had received a good turne, and so in the delight of a benefit perceiveth not how he is made captive.* Againe, *In these sensible moneys the Lord forbiddeth that any should take usury, why and for what cause? Because both is damnified, the borrower is consumed with penury, and the lender increasing his riches doth heape together to himselfe a multitude of sinnes.*

Hom. 12. in  
Mat. 5.

Hom. 41. in  
Gen. 17.

## 2. Councells.

Concil. Aliberr.

The Councells condemning usury, are very many. In the foure hundred yeere after Christ, it was in Councells decreed, *That if any Clergy man was detected to take usury, he should be degraded. If any lay man was proved to have taken usury, and being reprooved, promised to leave it, and to exalt it no more, that he should be pardoned; but if he continued in that iniquity,*  
that



that he should be cast out of the Church. That Ministers who did take usury according to the divine rule should abstaine from the Communion. That if any Clergy man did give his money to usury—he being deposed from his office should bee debarr'd from the Communion. That no Clergy man should take usury, because that which is faulty in lay men ought to be condemned in Clergymen. That it is not lawfull for any in priestly orders to take usury. That Clergy men should exercise no kinde of usury. That Clarkees should not be usurers.

Arelatens. 1.  
Concil.  
Arelatens. 2.

Carthag. 1.

Laodicea:  
Carthag. 3.  
Carth. 4.

Gen. 4. cap. 9.  
Nicen. concil.  
Aurelianens.  
concil.

In the fift hundred yeare after Christ, it was decreed, That no Clergy man should take usury. Can. 18. If any Clergy man doe take usury he should be thrust out of the Clergy.

In the sixt hundred yeare after Christ, it was decreed, That Clergy men should not at all lend to usury. That a Clergy man should not lend his money to usury, either in his owne name, or in another mans, nor that hee should expect any more then was given, and if any did presume to doe otherwise, that hee should be degraded.

Aurelian Con-  
cil.

In the ninth hundred yeare after Christ, it was decreed, That not onely Clergy men should abstaine from filthy gaires and usury, but that they should instruct the people committed to them, to abstaine from the same. That a Clergy man from a Deacon and upwards should not lend money to usury. That neither lay Christians, nor Clergy men in their owne names or in any others should lend to usury. That David describing an evangelicall man in the 15. Psalme doth forbid usury in all, and our Lord and Master Christ did not give to usury, but did with a pious bounty give to the needy man.

Cubilonens.  
concil.

Mozuntin.

Aquisgranens.

Parisiens.

In the twelfth hundred yeare after Christ, it was decreed, That manifest Usurers should not be admitted to the Communion, nor to receive Christian buriall if they dyed in this sinne, that their offerings should not be taken, and whosoever tooke them, or buried them, hee should be compelled to restore those things hee had taken, and be suspended from the execution of his place untill hee had satisfied his Bishop. That Usurers should be constrained with strict punishments to restore their usury money to those they had wronged, or their heires, or if these be not

Lateranens.  
concil.

alive,

alive, to the poore, while they have ability to restore, that possessions gotten by usury ought to bee sold, and the price to make restitution, that so they might be freed from punishment and sinne. That if any Clergy man is an usurer he should suffer the losse of his Ecclesiasticall benefice, since the name of usury is so abominable to God and men—that all Usurers untill they doe fully satisfie for their usury, should be debarred from the Communion, their almes should not be taken, and their wills should not be of force.

Colon. Concil.  
Canon 109.

In the thirteenth hundred yeere after Christ, it was decreed, That Usurers should bee excommunicated every Lords day—not admitted to the communion—that none should receive almes of them and that they should not have any Christian buriall.

The Canons of our Church agreed upon in the yeere of our Lord, 1603. enioyne Church-Wardens and sidesmen, to present Adultery, Whoredome, Incest, Drunkenesse, Swearing, Ribauidry, Usury or any other wickednesse of life, that they may be punished with the severity of the lawes—and not admitted to the Communion untill they be reformed.

#### For Lawes.

3. I am not verſt in forraine Lawes, nor in the civill or Canon lawes, and therefore I cannot alledge them of mine owne reading, or upon mine owne knowledge, for these therefore I depend upon, and direct you unto the rhetoricall and religious discourse of the right revered Bishop Jewel against usury, on 1 Theſſ. 4. 6. where he saith, that no good man ever used it, all that feare Gods judgements, abhorre it, He saith it is filthy gaine, a worke of darkenesse, a monster in nature, a plague of the world, and the misery of the people. Hee saith it is not of God, nor found amongst Gods children. He saith it comes from the divell, that it is theft and murder. That there was never any religion, nor sect, nor state, nor degree nor profession of men but have disliked it: and that all lawes civill, canon, temporall and naturall condemne it. Yet this I know that Linwood in his Constitutions about tithes. alloweth

loweth not tithes, of use-money; because of goods onely lawfully gotten: and this I know, that as our Canons, so our Acts of Parliament are directly against usury. The Statutes in the 20. yeare of King Henry the third, in the third yeare of King Henry the seventh were made against usury.

A Statute in the eleventh yeare of King Henry the seventh, *forbiddeth to take loane of money, any thing more besides or above the money lent, by way of contract or covenant, for the time of the same loane, saving lawfull penalties for non-payment of the same money lent.* A Statute made in the thirty seventh yeare of King Henry the eight, saith, *That usury is a thing unlawfull, that divers Acts have bene made in this Realme for the avoiding and punishing of it.* Yet they thought it expedient to tolerate 10 in the 100. And least some should thinke that this tolleration was an approbation. The Parliament assembled in the fift and sixt yeares of King Edward the sixt, say, *That the Act of King Henry the eight, which permitted 10 in the 100, was not meant or intended for the maintevance and allowance of usury, but rather made and intended against all sorts of usury, as a thing unlawfull, as by the title and preamble of the said Act it doth appeare—* But for as much as usury is by the Word of God utterly prohibited, as a vice most odious and detestable, as in divers places of the holy Scriptures it is evident to bee seene: which though no godly teaching and perswasions can sinke into the hearts of divers greedy uncharitable and covetous persons of this Realme, nor yet by any terrible threatnings of Gods wrath, and vengeance which hangeth justly over this Realme for the great and open usury therein daily used and practised, they will forsake such filthy gaine and lucre, &c. for reformation they prohibited not onely the 10 in the 100, but also any thing above the principall lent, upon paine of forfeiture of the money lent, and the interest, imprisonment of the body, and fine and ransom at the Kings will and pleasure. Although this law was repealed, and that of King Henry the eight for 10 in the 100, revived in the thirteenth yeare of Queene Elizabeth, and continued Parliament after Parliament. Yet in the said Act for 10 in the 100, they say, *for as much as all*  
usury



usury being forbidden by the law of God is sinne, and detestable. And our laist law allowing 8 in the 100, is called a law against usury.

For Authors produced as patrons of usury.

4. I have searched with a carefull sedulity some of those Authors of greatest note, of whom usurers are so glad, whereof they so much glory, on whom they rely, as upon a safe and sure refuge, and to whom they have recourse as to an impregnable rampart and receptacle: neither can I finde them fau-  
 tors, favourers and furtherers of this fraternity.

*Ames. de consci-  
ent. lib. 5. de  
contractu usu-  
rario.*

*D. Ames* saith, all usury is not unlawfull, yet he also saith, that such kind of usury which Usurers ordinarily practise, is justly condemned by all.

Then shewing what usury he thinkes is lawfull, hee sets downe these cautions, and conditions, which give no allowance or encouragement to Usurers.

1. Nothing, saith he, must be taken of poore men, more then the principall, but they must be lent to freely.

2. Every man must take heed that through hope of gaine hee doth not hinder any, and therefore that he doth not neglect to lend and give freely.

3. A man must shun excesse, and therefore it is safest not to take so much as is permitted by the lawes or custome of a place.

4. He must have respect to the party of whom he taketh, that he brings not losse, but profit to him.

5. Hee must observe the rule of equity and charity, so that he takes no more of another then he would willingly give in such cases himselfe.

6. He must take heed that he gives no offence.

*Perk. on Com.  
8.*

*Mr. Perkins* is alledged as a favourer of usury, yet *Mr. Perkins* defining usury to be a gaine exacted by covenant above the principall, onely in lieu and recompence of the lending, saith it is quite contrary to Gods Word: and in the place alledged, namely, *Math. 5. 42.* He onely alloweth of taking increase for lending, of curtesie. 1 In way of thankfullnesse,  
 2 When

2 When a man sustaineth damage by his lending, 3 And when a man is contented to hazard his principall. How justly they deale with this author all men may judge.

*Amandus Polanus* is pressed as a patron of usury. He saith there are three kindes of usury.

*Polanus Psal.*  
15.

First, *Compensatory* is that which is given to recompence the just losse which the creditor hath or doth sustaine for want of the money lent. This is saith he lawfull.

1. Because it is not gaine exacted above the principall for the office of lending.

2. Because it is agreeable with the office of humanity, which commandeth thee so to helpe another, that thou save thy selfe harmelesse.

3. Because it is permitted by the constitutions of Christian Emperours.

4. Because common necessity and the commodity of traffique requireth it.

5. Because it recompenceth the losse of the creditour which no reason prohibiteth.

Secondly, *Punitory* is that which is inflicted by man, or by law for a paine, not for the gaine of them that desire it, but for the delay of them that pay it not, which cannot bee disallowed.

1. Because it recompenseth the losse which the creditour hath sustained, for that the money was not payd at the appointed time.

2. Because it is a just punishment of the delay, which is counted for a fault, worthily therefore inflicted on the debtor.

Thirdly, *Lucratory* is that which maketh gaine by the mere office of lending against the nature of a contract, a kind whereof is usury of usuries, which even by the Gentiles opinion is infamous, also all usury which oppresseth poore men, or makes men peore. This kinde of usury he saith is unlawfull.

1. Because this is forbidden by God.

2. Because it is against the office of humanity which forbiddeth to exact a reward for that which is to be done freely.

3. Because it is not a lawfull meanes of getting wealth approved by the law of nations, or by the civill law, but an Art altogether disallowed by consent of all people, seeing it is a gaine made of another man without a just cause.

4. Because it is against the nature of lending which ought to be free.

5. Because it is against the nature of indifferent use of money which was found to helpe the difficulties of exchange, not to make a gaine, or be hired for reward.

6. Because it is an unjust thing, seeing thereby the Usurer seeketh gaine out of that thing, the losse and perill whercof belongeth not to him, but to the debtor.

They have great need of Patrons, who flye for protection and patronage to such, who do so sharply and peremptorily condemne them.

*Hemingsius* on *Iames* the fifth is alledged. In that place hee propundeth this question, whether it is lawfull to covenant for part of the gaine? And answereth that a man may indeed doe so, so that hee likewise take part of the danger upon himselfe. A man may demand 5 l for an 100 l by the yeare as part of the gaine, so that in like manner hee bee contented to abate 5 l of the 100 l principall, if losse bee made, for hee which bargaineth for so much, with condition of gaine, and would suffer no losse, doth indeed commit usury. He speakes also of thankfullnesse, and making good the losse the creditour suffers by delay of payment. But what is this to justifie usury.

*Zanchy* on *Ephes.* 4. 29. is as they thinke an impregnable bulwarke, and an invincible fortification, yet he there brings usury amongst the kinds of theft. True it is he doth reject the ordinary definition of usury: and alloweth of some kinde of usury. But little to the comfort and encouragement of usurers. He saith usury condemned is a gaine which is exacted or taken above the principall with the dammage of the debtor for the money lent. But that which is without dammage he thinks is lawfull and to this purpose he hath eight reasons. Then he answereth this question whether it bee lawfull to agree upon



upon a certaine summe, affirming it to bee lawfull, provided that if a man doth certainly finde that the debtor hath made little or no gaine, and that not by his owne fault or negligence, but by evill successe, or because God would not blesse his labour, then the creditor must take little or lesse then was bargained, for otherwise the gaine is a defrauding of the debtour, and it cannot bee taken without his losse, and so is not lawfull usury—And if the debtour not onely make no gaine, but also receiveth losse, then the creditor must suffer with him some part of the losse, for equity and charity requireth this. Then setting downe certaine circumstances to be observed, these are three:

1. *The mony ought to bee to his profit that receiveth it, and not to his hurt.*

2. *Gratitnde must be observed by the borrower.*

3. *And charity must be present on both sides.*

Then he saith it floweth from three fountaines that men lend unto others.

1. *From covetousnesse by which wicked men are led.*

2. *From naturall humanity conjoynd with equity by which civell honest men lend.*

3. *From meere charity for Gods sake, by which Christians and meere godly men are led.*

And then hee saith, *seeing it is a part of humanity and equity to requite benefit for benefit, and it is no common benefit that I have lent thee my money whereof thou hast made great gaine. Christ condemneth not this, If thou takest part of that gaine and communicates the same to the benefactor in token of a thankfull minde and of equity.*

But the maine is M Calvin, a man of peerelesse guits, profound judgement, and holy life. He is alledged as a protector of these pernicious practises. But how justly let all men judge.

He saith, *in a well ordered Common-wealth no usury is tolerable—That usury is an illiberall and dishonest gaine unbecoming as well a godly as an honest man.* He saith that an *Usurer is a murderer and a theefe*, he saith, *it is scarce possible that he which taketh usury should not damnifie his brother.* In his epistle concerning

Calvin in  
Ezek. 18.8.

Calv. Epist.

In Deut. 23.

In Psal. 15.

ning usury he saith, *It were to be wished that all Usurers and the name of them were banished out of the world.* That commonly when money is put forth to usury, cruelly, innumerable deceits, & circumventions accompany the same. That amongst the practises of Godly men this is one, *He hath not given his money to usury.* That it is more then rare that the same man should bee an honest man and an Usurer. On Deut. 23 He saith, *it can hardly bee avoided but that Usurers like horseleeches will sucke the peoples blood.* That since prophane writers have reckoned the practise of usury amongst filthy gaines, much lesse is it tolerable amongst the sounes of God. On the 15. Psalme, He saith, *It can hardly be that in the world there can bee found an Usurer which is not ravenous, and not given to filthy and unjust gaine.* He saith, *it is against reason that while husbandmen, handicrafts men, &c. labour and offer themselves to many troubles for the common good, only these should reape gains by the fruites of all sorts of men.*

If Usurers rightly reade Calvin, they will not thinke themselves much beholding to him.

*Ob.* But Calvin alloweth of usury, and affirmeth it to bee lawfull.

*Ans.* 1. Did Calvin doe so indeed, I should thinke that excellent men have their errours, least we should make them more then men, and too much depend upon them.

2. True it is, in some sort he doth

1. *Provided that the lender doth not make a common or perpetuall practise of this kinde of lending, but onely for some spare money wherewith he hath pleased his friend, being able and willing to shew himselfe thankesfull, doth for the present accept of his thankesfullnesse and requitall.*

2. *Provided that nothing be taken above the principall of men in need, and necessity, or in any calamity.*

3. *Provided that none be so cautelous about the safety of his money as not to lend to the poore.*

4. *Provided that nothing be received that is not agreeable with naturall equity, according to that rule whatsoever you would, &c.*

5. *Pro-*

5. *Provided that the borrower should gaine as much or more then the lender.*

3. Whereas he names lawfull and unlawfull usury, hee no whit contradicts that which the strictest opposites to usury teach and affirme: for, That which they call partnership, recompence for dammage, and thankfullnesse he calleth lawfull usury, taking the word in a larger sense then they doe, not accounting these any usury at all. That which they tearme usury, he calleth unlawfull usury. So that *Calvin* is with us, and not against us.

### Religions condemning usury.

5. All sorts of religions concordantly condemne usury, both heathenish, hereticall, and orthodoxe.

For Heathens it is well knowne and usually alledged, that *Cato* being demanded what it was to take usury, asked what it was to kill a man; as if hee had said, it is cruelty, yea very murder. And the same *Cato* said, our Auncetours punished a theefe twofold, and an Usurer fourefold. Also those usuall places of *Aristotle* in the first booke of his politikes, Chap. 6. and 7. condemning usury as an execrable vice: as also his reckoning Usurers in the ranke of notoriously naughty men: doe sufficiently shew his detestation of the same. *Agis* his burning all Usurers bonds: and *Agésilans* saying he never saw a clearer fire. *Ciceroes* saying, that usury is more against nature then death, and that Usurers are as those who kill a man; doe manifest how Philosophers, and other Heathens did abominate, and abhorre this trade of usury. To these I will add the *Mahumetans*, who are so direct and downe-right, that their Alcaron saith, *Those who live of usury shall rise like men possessed of devils*, and that every one who seareth God, must especially take heed that he doth not live by usury.

*Tol. offic lib. 2.  
cap. ultim.*

*Lib. 2. de re  
rust.*

*Arist. pol. 1.  
cap. 6, 7.*

*Polit. 4. cap. 13.*

*De sanore vi-  
ventes, non-nisi  
quasi Demo-  
niaci resurgent.  
Alcaron. Azo-  
ara. 4.*

*Omni timenti Deum summe cavendum est ne de sanore viver. Azora. 6.*

For Papists, it is well knowne that they condemne usury,



Bel. Tom. 2. lib.  
2. de monach.

Bel. explic.

Christiane

doct. cap. 18.

Gerson de con-  
traft cap. 21,

22, 23, 24, 25.

Bonau lib. 3.

dist. 37.

Tolet lib. 5.

cap. 28.

Lumbard lib. 3.

dist. 37.

Nicol. de orbel.

dist. 15. q. 111.

Navor. Man.

in lege offav.

Cent. 4. Cap. 6.

Cent. 12. Cap. 3

Luther tom. 7.  
de usur.

Usurarii sunt  
immanes totius  
orbis voratores,  
dederunt se  
Diabolo, nec  
quicquam mo-  
rantur nostros  
clamores quan-  
tumvis sonoros;  
de his locutus  
sum quod fiat  
tam vivi quam  
mortui traden-  
di Satane (nam

ejus esse volunt) nec quicquam Christiani commercij cum illis habendum. Dis (Parocke)  
tibi esse interdictum a Deo ne ullum usurarium habeas pro homine Christiano, nec Sacra-  
menta porrigere, nec honestè sepelire. Non ideo sum Concionator (dic) ut ad inferos  
tecum me precipitem, abitu & descende solus ad inferos. vos ergo Parochos admo-  
neam vestrum finite illos instar canum mori: ut Diabolus devoret cum

sonles

as *Bellarmine* in divers places on the eight Commande-  
ment (the seventh with him speaking) of thefts forbidden  
in the Commandement, in the second place hee nameth all  
usury. *Gerson* hath divers Chapters against usury, where-  
in hee affirmes it to bee a mortall sin, unlawfull. *Bonaventure*  
speaking of the second Table saith, heere also usury is  
forbidden. *Tolet* affirmeth usury to bee a mortall sinne.  
*Lumbard* saith, usury is forbidden in the eight Commande-  
ment. *Nicolaus de Orbellis*, handling many things about re-  
stitution and usury, propounds this question: *What doe you*  
*thinke of those lawes which permit usury?* and answereth,  
*they are of no force, because they are against the divine law,*  
*they are against the law of nature—and they are abrogated by*  
*the Canon law.* *Petrus Alogius* hath divers questions a-  
bout usury and restitution, commending the one as necessary,  
condemning the other as unlawfull.

The Orthodoxe primitive Christians accounted usury un-  
lawfull, an Usurer worse then the divell, because the divell  
useth his owne talent to doe mischief, the Usurer not his  
owne, but Gods.

*Luther* saith thus, *Usurers are the cruell devourers of the*  
*whole world, they have given themselves wholly to the Divell,*  
*neither doe they any thing esteeme our speeches, although rin-*  
*ging; of these I have spoken that they are to bee delivered*  
*to Satan whether living or dead, for his they would bee; and*  
*that no Christian commerce bee kept with them: say O Curate*  
*that it is straighly forbidden to thee by the law of God to esteeme*  
*any Usurer for a Christian man, to offer him the Sacraments, or*  
*honestly to bury him. Say O Preacher, I may not throw my*  
*selfe headlong to hell with thee, goe thou and descend into hell*  
*alone—I admonish therefore you Preachers that you doe your*  
*duty, let them die like dogs, that the divell may devour their*

soules and bodies: neither let them bee present in any Christian Congregation, for if any plague shall bee sent into Germany, which I feare will bee shortly, it will come to passe principally for covetousnesse and usury, because wee suffer those execrable and damned men to live amongst us, and because wee have commerce with them, especially Magistrates shall answer for this to God, and shall be more grievously punished, because they suffer such wicked thieves without punishment to rob, and to destroy by usury in their dominions.

corporibus, & animabus, nec ullo catui Christiano intersint, nam si aliqua plaga Germanie fuerit immissa; id quod brevi satutum metuo: Maxime id fiet propter avaritiam

& uuras, propterea quod execrandos & damnatos istos homines inter nos passi sumus vivere, & quod commercium cum ijs habuimus, precipue Magistratus rationem reddituri sunt Deo, & graviter punientur, quod itam sceleratos latrones passi sunt in ditionibus suis impune grassari, & sencerando depredari. Luther Tom. 7. de usur. Fol. 424. Fol. 426. Fol. 437. P. 2.

Concerning our Church as pure and Orthodoxe as any under the cope of heaven, wee may boldly affirme that it is altogether opposite to usury: Witnesse her 109 Canon. Witnesse many of her worthy Prelates, and other grave and godly Divines, who have written at large against this sin: as Bishop Jewel, B. Downam, D. Fenton and others: and witnesse her pious Homilies, in one of them, calling goods gotten by usury, unjust gotten goods: and in another, goods of the divels gift, and them worshippers of the divell. I will conclude this with M. Ainsworths relation of the opinion of some of the chiefeest Jewes concerning usury. *Usury and increase are both one thing, Levit. 25. 37. Deut. 23. 19. and why is the name of it called neshek biting usury? because neshek it biteth, for it nippeth thy neighbour, and eateth his flesh—likewise it is unlawfull to have ought to do betweene the borrower and the lender upon usury: and whosoever is either surety, or scribe, or witnesse between them, he transgresseth against this prohibition. Ex. 22. 25.—He that lends upon usury transgresseth against this prohibition. Exod. 22. 25. Levit. 25. 37. & 6. and the borrower against two. Deut. 23. 19. Levit. 19. 14. It is unlawfull to take usury before or after. As one intending to borrow of a man sends him a gift, to the end that hee may lend*

3<sup>d</sup> part against perill of idol. For Rog. week

Ainsworth, on Exod. 22. 25. out of Moimony, Treatise of the lender and borrower, Chap. 1. Sect. 2.

unto him, this is usurie aforehand; or hee hath borrowed of a man, and paid him againe, and sends him a gift for his money which hee had of him for nought, this is after-usurie.

Scriptures against usury.

6. In the sixt and last place, the places of Scripture prohibiting usury are plentiful, plaine and pregnant.

*Exod. 22. 25. Thou shalt not lay on him usury.*

*Lev. 25. 36. Take no usury, but feare thy God, as if an usurer did not feare God.*

*Deut. 23. 19. Thou shalt not lend upon usury to thy brother, that God may blesse thee.*

*Nebem. 5. 7, 10, 11, 12, 13.* The Iewes are reprovved for their usury, perswaded and enjoyned to make restitution.

*Psal. 15. 5. He that putteth not his money to usury.*

*Psal. 37. 21. The wicked takes for lending, and will not restore.* If the words carie this sence as they will, and the antithesis or contrary description of the godly, (*Ver. 21. 26. But the righteous sheweth mercy and giveth, he is ever mercifull and lenderth*) seeme to import. Then it is a note of a wicked man to exact for lending, and not to restore.

*Psal. 55. 12. Usury (or deceit) and guile depart not from her streets.* The Septuagint read it usury, so do S. Augustine and Theodoret on this place. The same word is used *Psal. 73. 14. He shall redeeme their soule from usury (or deceit) and violence.* Usury therefore is a lamentable note of a sinfull place.

*Psal. 89. 22. The enemy shall not exact upon him as an usurer, neither shall &c.* Noting usurers as enemies, and sonnes of wickednesse.

*Psal. 109. 11. Let the usurer catch all that he hath.* The same word is used *Exod. 22. 25.* and here by Pagnine and Montanus it is translated usurer. Usurers therefore are grievous oppressours, catchers and consumers of mens substance.

שאלתו ונתתו  
תלוס.

לית דמי וליה

והיה

Mutuo accipit  
impius & non  
restituere.

שאלה.

קד ומרסו

כסף

לית ושיה ליה

כסף



*Prov. 22.7. The borrower is servant to the usurer.* Thus *Pagnine* affirmeth *S. Hierom* to read it, and the word is so used, *Neb. 5.4.* Which place (if in that sense it may be read) sheweth two evill effects of usury, impoverishing the borrower, and bringing him into slavish bondage.

*Prov. 29. 13. The poore and the usurer, our translation reads it, The decessfull man or usurer meet together.* That is, he impoverisheth them who by borrowing meet with him. *The Lord inlighteneth both their eyes.* The eyes of the poore are inlightened to see his folly being impoverished, the usurers so, as often they are convinced of their crime, yea so that some of them are converted.

*Ezek. 18.8, 13, 17.* Thrice doth the Lord reprehend this sinne, and ranks it with the greatest finnes, as idolatry, murder, oppression, and affirmeth that such sinners shall not live. So, *Ezek. 22.7. to 12.* there is a catalogue of capitall and crimson abominations, in which number usury is one.

Thus, oh you mis-knowing and miserably deluded usurers, may manifestly see and perceive, that the ancient Fathers, that Councils and Convocations, that pious and wholsome Lawes, that your owne patrons and protectours, as you have beene mis-informed, that religions, good and bad, and the sacred sanctifying Word of God do abominate and abhorre as accursed, do confute and condemne as execrable, do dissuade from and denounce judgements against this vicious and unwarrantable way, wherein you so unadvisedly and inconsiderately do wander.

*Object. 1.* Say not therefore (pleading perversely for *Baal*, as alas too many do) beloved brethren, that usury is forbidden onely to the poore, not to the rich, *Exod. 22.25.*

*Ans.* But carefully and conscionably consider,

*1.* That in the fore-named place there is a double object, the one generall, my people: the other speciall, the poore: and that the ingemination of the preposition *E T H* cannot properly be a qualification of one subject, and therefore may well be read thus: *If thou lend money to any of my people, or to the poore by thee.*

1. For the Lord forbids to take any increase of the poore stranger, *Lev. 25. 36.*

2. Also of any brother, *Deut. 23. 19.*

3. The word used in that place doth not signifie one alwaies desiring, wanting, and extreame needy, as *Deut. 15. 4, 11.* doth. But such a one who is neither very rich, nor extreame poore, *1 Chron. 22. 14. I in my poverty have prepared, &c.*

4. That rich and wealthy men are to be accounted aliens and strangers, and not to be esteemed brethren, if this consequence is not criminous and culpable, *Deut. 23. 19.*

5. That this is no good, or well grounded inference, take not of the poore, therefore thou mayest take of the rich: for, by the same reason we may delude and defraud, wrong and oppresse married women, children having parents, our neighbours and rich men, as these following Scriptures do sufficiently shew. *Exod. 22. 22. You shall not afflict any widow or fatherlesse child. Deut. 24. 17. Thou shalt not pervert the judgement of the stranger, nor of the fatherlesse, nor take a widows raiment to pledge. Deut. 27. 19. Cursed be he that perverteth the judgement of the fatherlesse, stranger and widow. Prov. 22. 22. Rob not the poore—nor oppresse the afflicted. Prov. 23. 10. Enter not into the field of the fatherlesse. Ier. 22. 3. Do no violence to the stranger, fatherlesse and widow. Zach. 7. 10. Oppresse not the stranger, fatherlesse and widow,* which sacred injunctions give not the least allowance to wrong and oppresse any at all, yet particularly and specially nominates these,

1. Because of all others they are most subject to violence and wrong, and least able to make resistance.

2. Because that oppressing of these is an addition unto, and aggravating the miseries of those who are already abundantly miserable.

3. Because the good of such is very little (if at all) regarded or respected.

4. Because these cannot set forward and further their owne business by bribes and friends.

5. Because these cannot acquit and recompence those who favour, help and further them.

Object.

*Object. 2.* Say not beloved brethren that biting usury is onely forbidden, or that usury of money to buy necessary food or the like, is onely prohibited.

*Ans. 1.* For *Marbith* and *Neshek* are *Synonima*; *Levit. 23. 36.*

2. For all usury is biting.

1. Not onely in regard of the borrower, as these and other Scriptures demonstrate, *Psal. 72. 14. 89. 22, 23. Prov. 22. 7.*

2. Not onely in regard of the common-wealth, as *B. Jewell* excellently sheweth,

3. But also in regard of the usurer himselfe, whose soule and conscience in the end is thereby bitten.

3. And as for that distinction of meats, &c. *Deut. 23. 19.* the Lord doth there flatly forbid all the diverse and distinct kinds of usury of what sort soever.

*Object. 3.* Say not beloved brethren, the Lord allowes of some kinde of usury, therefore it is not simply unlawfull, *Deut. 23. 20.*

*Ans. 1.* For by this reason usurers make themselves strangers to the Church and people of God, of whom they take usury.

2. For now this partition wall is broken downe.

3. And as for the Lords allowing the Iewes to take usury of strangers (they being such whom they were to destroy without shewing them mercy, *Deut. 7. 2. 20. 17.*) it neither doth nor can prove usury lawfull, against the whole scope and current of the Scripture, which doth lively delineate, and largely demonstrate the diabolical deformity of this cursed, cruell, corroding and Satanicall abomination, no more than Gods allowing the Israelites to spoile the Egyptians, *Exod. 12. 36.* can prove theft lawfull, or *Moses* permitting divorce, can prove it legitimate. I know that some say, that divorce and usurie are not alike, because that was forbidden before the law, whereas usury was not so. But let such consider, that usury being against the Morall law and the law of nature, was forbidden in all ages, before *Moses* as well as since, as other kinds of theft, murder and adultery are and were forbidden.

*Creditor mordet cum exigit quod non debet: debitor mordetur cum reddit quod non accepit: mordet usura, mordetur qui accipit; facit mordere qui dat*



*Object. 4.* Say not beloved brethren that the prohibition of usury was only Mosaicall and Iudaicall, not being once named in the New Testament, but rather approved by our Saviour himselfe, *Mat. 25. 27. Mine own with usury.*

*Ans. 1.* For the Scripture brancheth this amongst the breaches of the Morall Law, yea amongst most grosse and grievous abominations, as murder, idolatry, incest, and such like, *Ezek. 22. 7, 12.*

2. The Scripture excludes these offenders out of Gods tabernacle and holy hill, *Psal. 15.* therefore is usury a breach of the Morall, not of the Iudaicall Law.

3. The argument is not accomodate and good which is drawne from one part of Scripture negatively, it is sufficient that it is forbidden in the Old Testament, and reckoned amongst the dreadfull and most odious transgressions of the Morall Law.

4. Usurie is expressly forbidden in the New Testament, namely.

*Matth. 5. 42. From him that would borrow of thee turne thou not away:* In which words there is a precept of free lending.

1. For there needs no command to lend for gaine and advantage, men being naturally too prone hereunto.

2. The comparing that place in *Luke 6. 35. Looke for nothing againe,* namely for lending, manifestly demonstrates as much, and that this is the meaning of the place, is cleare.

1. For if the principall was not to be expected, it was giving, and not lending.

2. For free lending is a fruit of love and mercy, which are here enjoined.

3. For if men lend for advantage, what thanke have they? Do not sinners, do not usurers the same, *Verf. 34.*

4. For this lending ought to be to all whom we ought to love and do good unto.

*Mat. 21. 12, 13. Overthrew the tables of the money-changers*  
*or usurers.* The same *Iob. 2. 15, 16.* When Christ scourged them out of the Temple, and called them thieves, saying, *you*

*have*

have made it a den of thieves, and that money changers are usurers is cleare, *Mat. 25. 27. Money to the exchangers—mine owne with usurie.* Money changers are usurers, and such are called thieves by our blessed Saviour.

*1 Cor. 6. 10. Nor covetous, nor extortioners* shall inherit the kingdom of heaven: Usurers are covetous for they greedily covet, and unjustly take increase: they are also extortioners, for they exact usury.

πλεονεκταὶ ἄρπα-  
γες.

*Gal. 5. 15. If you bite and devour one another, &c.* usurers bite (as before) the borrowers, *1 Sam. 22. 2. Every one that was in debt*, namely to the usurer, and devour the borrowers and what they have, *2 King. 4. 1. The usurer came to take sons and all.* *Gal. 5. 19, 20, 21. And such like*, implying this and other breaches of the Morall Law elsewhere implied and expressed.

δὲ ἀλλήλους κα-  
τὰδυσκω.

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5. And as for that alledged place, *Matth. 25. 26. Luke 19. 22.*

1. Take it as approving usury, yet then it concludes that usurers are cruell, hard, unmercifull and unjust men; for the unprofitable, evill and slothfull servant accusing God wonderfully unjustly (for the Lord gives talents and increase to the well users of them) the Lord from this false accusation confutes this wayward wretch, wounding him with his owne weapons, as thus; thou sayest that I am an hard man, grant so much (which yet is false) why then didst thou not doe for me as for hard and unjust men who are usurers, &c. which supposition makes nothing for usury.

2. The words are a parable taken from an evill thing, and we are to know and understand,

1. That all things from which Scripture borrowes similitudes are not lawfull, *Psal. 58. 5. 2 Pet. 3. 10.*

2. That all things are not good from which we are to learne, for as from unjust stewards, *Luke 16.* so from usurers we should learne spirituall usury, edifying our selves and others what we can.

3. The meaning is that men should be as industrious and diligent to do good, to increase their gifts and graces, as usurers are to do evill, and to increase their wealth.

4. For

4. For it cannot be meant of usury literally, because the Lord takes not away from, but gives more and more to all that have and practice the usury here meant, Ver. 29. whereas it's cleare that he doth soone blast and consume that other diabolically increase of usurie.

*Object. 5.* Say not beloved brethren, we may do with our own what we will.

*Ans.* For we may not murder our brother because our weapons are our own, nor oppresse our neighbour because our money is our own.

*Object. 6.* Say not beloved brethren, that Christian common-wealths allow of usury, and ours in particular.

*Ans. 1.* For suppose they did, and should make it a trade without controll, yet could it not be lawfull God forbidding the same: the inferiour cannot abrogate or take away the law of the superiour; the best, yea all common-wealths under the frame and fabrick of heaven are subject and subordinate to God, and therefore cannot annihilate and abrogate his loyall Law.

2. But what if all lawes in all common-wealths are against it, as *B. Jewell* sheweth.

3. As for our lawes, they affirm usury to be unlawfull: they are stiled lawes against usury, to limit and restraine it, not to allow or approve of the same, and our 109 Canon commands Church-wardens to present usurers, and enjoynes to keep them from the Communion untill they be reformed.

*Object. 7.* Say not beloved brethren, that many good Divines and Preachers think usury to be lawfull.

*Ans. 1.* Since all the learned and renowned Heathens condemne it, as *Aristotle, Cicero, Cato, &c.*

2. Since all the ancient Fathers cry out against it as accursed, as *S. Augustine, Ambrose, Basil, &c.*

3. Since moderne Writers have written unanswerably against it, as *B. Jewell, D. Downam, &c.*

4. Since *Indas* and *Demas* were Preachers approved of by the best, yet evill practitioners.

5. Since the best men have had, and may have their errors.

6. Since



6. Since the allowance of man cannot make that lawfull which God forbiddeth.

7. Since it would bee more charitable and Christian-like for those worthy Divines to shew and signifie their grounds and reasons, to confute all antiquities, and orthodoxe moderne Writers, rather than to whisper in corners, and mutter in secret by word or letters, that so we also who are contrary minded, if we see it warrantable, may give them the right hand of fellowship.

8. Since such Divines who are allowed by and in our Church cannot be much commended for good Divines, if they approve of or practice usury, they subscribing to our Homilies which say, that goods of usury are from the Divell, and that usurers do worship the Divell.

9. Since (as I have shewed you) Divines are much wrested and wronged in this particular by this fraternity, their fautors and factours.

10. Since (I verily thinke) no one Divine can be produced to justifie and account as good, the present practice of these pecuniary and peccant people. This is but a ruinous and tottering prop and pillar to beare up and support a matter so solid and substantiall, of such weight and importance.

*Object.* 8. Say not beloved brethren, that usury doth good in the common-wealth, it helpes and relieves many poore and penurious men who otherwise could not borrow, yea it is so usefull, serviceable and beneficiall, that common-wealths could not stand without it.

*Ans.* 1. For thus some do and may as well defend the beast-like stewes, it is good to permit them to prevent greater evils. Thus *Saul* pleaded for his disobedience as a good deed to save some of the beasts for sacrifice, 1 *Sam.* 15.

2. How did common-wealths before they used that wicked art of usury? Did they not then live farre better, did they not flourish? Why els did they so cry out against it, and condemne it as unnaturall? thus *Cicero*, *Cato*, *Aristotle* and others, as unequal, a man receiving more than he lends: receiving gaines by anothers losse, as repugnant to good manners. The  
 *Germans*

Germans (saith *Aretius*) said they were happy before they knew that wicked art, and why? Because since they lived in gluttony, delights, on other mens goods—this occasioneth idleness, to live like drones on other mens labours.

3. The good it doth in common-wealths is easier pretended than proved. It devoureth and desolateth whole families, on whom (I think) depends the good of the common-wealth. Beside lamentable and continuall experience, the Statute against usury in the 13 yeare of *Queene Elizabeth* saith, *the utter undoing of many gentlemen, merchants, occupiers, and others, hath come from the cunning practices of usurers.* And I am sure the Word of God abounds in this kind, *Neb. 5. 11.* sheweth that they were no good effects that came from usury, but dreadfull and accursed.

There was a great cry of the people, the husbandmen were bitten and devoured, in them the common-wealth, which cannot subsist without them, *Ecc. 5. 9.*

This occasioned an addition to the present pinching dearth, and all this while the usurers hearts were hardened against their brethren as against strangers, *Psal. 89. 23. The enemy shall not exact as an usurer. 109. 11. Let the usurer catch all. 2 Kin. 4. 1, 2.* and other Scriptures shew, that if making men to cry out because of poverty, if to impoverish people and bring them into slavery, if to catch and consume all that men have are good for common-wealths, then are usurers to be esteemed as doers of good in the same.

4. Concerning the inevitable necessity of this notorious and noysome annoyance, if truly there is any, I suppose it is a needlesse, and I am perswaded it is a cruell necessity which these greedy money-mongers have pulled upon many common-wealths, having almost wholly eaten up charitable and Christian free lending, yea so farre forth, that within this week I saw one pay 9 d. for the forbearance of 3 l. 6 sh. 8 d. for about six weeks time; and a man complained to me that his sister constrained him to pay usury for the forbearance of 17 l. being her legacy, for halfe a yeares time.

5. And to averre or affirm that common-wealths could not stand

stand without this sinfull supporter is much derogatory to the wisdom and providence of God in disposing of all things.

*Ob. 9.* Say not beloved brethren, that borrowers confesse a good turne in having money of Usurers, they are very desirous of it, very joyfull of, and thankfull for the same; and therefore you may safely and securely goe on in this condemned course and kind of life.

*Ans. 1.* For it is such a good turne saith Bishop *Jewell* as to give cold water in an ague fit, to cure a finger by cutting of an arme, as to cure a blemish in the eye by plucking of it out.

2. Neither doth the willing and joyfull acceptance prove the lawfullnesse of usury, necessity urging some, and foolish desire carrying headlong many others to their own ruine, and although no man is willing to receive manifest wrong, yet many willingly receive a destroying hooke covered over with a faire baite, rushing headlong as their blind affection leads them. Besides there is a miserable will, as for a man to give his purse to a theefe, to save his life, to cast his goods into the sea, to prevent shipwracke. Lastly the poore debtour is usually like a horse, which once having taken the bit, although hee often changeth his rider hath ever one or other on his backe, or like a poore prisoner remooved from jaylor to jaylor but seldome or never free.

*Ob. 10.* Say not beloved brethren, that both borrower and lender are gainers, therefore is usury charitable and lawfull.

*Ans. 1.* For by the same reason officious lies may bee defended, yet are they sinfull because forbidden: and circumstances cannot make things simply evill to bee good: one theefe is helpfull to another theefe, yet this cannot justifie or make theft lawfull.

2. Admit that both bee gainers, yet the covenant made betweene them is unequall and uncharitable, turning an act of charity namely lending into an act of selfe-love and covetousnesse, and so charity is broken.

3. Admit they are both gainers, yet that gaine is to the endammaging of the Common-wealth, people being



compelled to buy at dearer rates, and so the act is unjust and uncharitable.

*Ob. 11.* Say not beloved brethren, we have no other trade whereby to live, and you would not beg.

*Ans. 1.* For thus may bawdes, cut-purses, and cheeves plead for themselves, yet are they not hereby justified.

2. But rather you and they are worthy double punishment, making choice of such unwarrantable and unlawfull kindes of living, and yet would gaine as much or more then others doe by honest diligence and painefull labour.

*Ob. 12.* Say not beloved brethren, you do to your debtors as you would be done unto in the like case, and this is according to the rule of our Saviour Christ.

*Ans. 1.* For it is an easie matter for men who know not wants, and intend not to borrow to say thus, as if a rich man should say to a poore man craving an almes, I will give thee none, and thus doing I do as I would be done unto, when I crave an almes let me be denied.

2. But is an Usurer contented that as he hath gained hundreds, and thousands of pounds from others by usury, so that they or others should regaine so much from him?

3. For this rule is not alwaies to be followed, *Abimelech* and *Saul* might not kill, because they desired others to kill them, *Judg. 9. 54. 1 Sam. 31.*

4. And the Usurer who saith thus knoweth that he speaks falsely, desiring rather to borrow freely, then upon usury if he stood in need of money.

*Object. 13.* Say not beloved brethren, that none speake against usury but poore beggerly fellowes, who stand in need of money.

*Ans. 1.* For God the Father, his Son Iesus Christ, the Prophets, and Apostles speake against it. Doe they do so for such ends monstrous blasphemy.

2. The ancient Fathers, Counsellors, Law-makers, confidently condemne it. Did they doe thus for such carnall and cursed ends monstrous impiety.

3. Many of our learned and reverend Prelates, and famous

famous Divines, men of eminency and note, much honoured and advanced in our Church, have preached and written learnedly and unanswerably against this venomous viper. Did they doe thus because they needed money? monstrous uncharitablenesse.

4. The Church of *England*, the Acts of Parliaments concluded with consent of Kings, Nobles, and Commons have in many Kings raignes condemned usury. Did they doe so because they needed money? monstrous irreligion.

5. As for us Ministers, could we finde it to bee lawfull, we would practise it to choose, as most befitting us who want skill, time, and other conveniences to trade and traffique in the world.

*Ob.* 14. Say not beloved brethren, what shall become of widowes, and orphanes if usury is unlawfull? What shall they do to preserve their stocks, and to have livelyhood?

*Ans.* 1. For what is this to common Vsurers who are not any such?

2. What shall become of such who have no stockes, for whom, yet God provideth although they use no unlawfull meanes.

3. How did the orphanes and widdowes amongst the *Tewes*, did God forget them when he made so strict a law against usury?

4. Usury being simply unlawfull, how can it bee lawfull for them?

5. Are there no more trees in the garden, but the forbidden fruit to meddle withall?

6. Is not usury lesse lawfull for them then for others?

1. Because they have more speciall promises of protection and preservation, *Ps.* 68 5. *1st.* 49. 1. 1. And, 2 Because the Lord denounceth more dreadfull judgements against those who wrong and hurt them? *Exod.* 22. 22, 23. *Zach.* 7. 10.

7. Let them therefore depend on Gods providence, and promises in the use of lawfull meanes.

8. For since all mens goods in the world depend on Gods blessing and providence, all men stand to it, and are subject thereunto. Who are you who will exempt them from being subject to Gods providence and disposing? Shall they onely bee exempted that God should not have to doe with their stockes, but blesse he or curse he, they shall be surely provided for to have the principall secured, and yearely so much certaine, especially considering they have so many excellent particular promises made unto them.

*Ob.* 15. Say not beloved brethren, why may we not as well take for money as for houses and land, &c?

*Ans.* 1. For thus doing you doe not examine your lives by Gods law, whether they be consonant thereunto, but you examine Gods law whether it be agreeable to reason which is absurd, and impious.

2. For the Lord forbids usury, denounceth dreadfull judgements against it, but alloweth of taking money for houses, and land, *Lev.* 25. *Cant.* 8. 11.

3. The Scripture never denounceth judgements against taking reasonable rents for houses and lands.

4. Philosophers, Lawgivers, and all authors condemning usury allow of the other.

5. Usurers themselves who affirme that usury may not be taken of the poore, will I suppose take rent of them for house and land.

6. There is not the same reason for the one as for the other.

1. For house and land yeeld a fruitfull use arising from the nature of the thing, as the benefit of dwelling, trading, &c. but money hath no fruitfull use of it selfe, and if it is fruitfull, its wholly by the skill and industry of him who useth it, and therefore to him the gaine ought to belong.

2. In these things the use and not the property is alienated, and usually they are the worse for letting: in money the same money is not received but so much in value, and for the lending it is not the worse.

3. In things let, the hazzard is the owners not the tenants  
or



or takers if they miscarry not through the hirers default, they are onely to pay for the time, *Exod. 22. 14.* and the hire is part of the price for the hazard, but the Vsurer doth not hazard any thing.

4. In things let, as house and land, the owner is usually and often at charges and cost about the same, the Vsurer at none about his money.

5. Land and houses are not usually wasted and spent in the using as money most commonly is.

6. The use of land is separable from the propriety, so that he who payes rent for it, payes rent for that which is another mans, but hee who payes rent for money, payes rent for that which is his owne, the property being his, and he bearing all the hazard, yet (which is strange) the Vsurer for his 100 l, will have 8 l yearly, which 100 l in land, will not give above 5 l yearly.

But reason and resolve after this or the like manner.

1. Is usury which is a gaine exacted by covenant above the principall onely in respect of lending (as Saint *Augustine* defineth it) universally unjust, demanding a sure and certaine gaine and benefit of the borrower, it being unconceivable and uncertaine whether he shall gaine or loose, or if he doe get and advantage himselfe, it is out of the fruite of his painefull industry and laborious endeavours, accompanied with the blessing of God, not out of the fruit and fertility of the money.

2. Is usury, exacting gaine for the very act of lending, not onely undecent but vicious, not onely uncourteous but uncharitable and unchristian-like, selling a worke of charity, turning lending which is an act of charity, and therefore ought to bee free, into letting or hiring, an act of covetousnesse.

3. Are there so many places in the booke of God punctuall and precise, direct and downe-right against this savage and supplanting sin of usury, and not any one Text in holy writ, allowing or approving of, countenancing or in the least measure crediting any kind of usury.

4. Was it permitted to be done (when it was) as a plague and punishment, as a dispoyling destruction of the cursed Cananites (usury therefore is no brotherly part, no kind and friendly office, neither do Usurers deale with borrowers as with sons of *Abraham* and of God, but as with cursed Cananites, Idolatrous Egyptians and such like) being absolutely, when thy were rooted out, forbidden without exception or limitation, as *Psal. 15. Ezek. 18.* and other Scriptures do testifie.

5. Is the prohibition of usury a perpetuall rule, a morall duty, and not a judicall law of *Moses*, as *David* and *Ezekiel* manifest and make plaine.

6. Must we according to that Christian command, and undeniable precept of our blessed Saviour, lend, looking for nothing againe.

First, Lending either to those of whom we cannot hope to receive our owne, no not the principall againe, as *Calvin*, *Beza*, *Downam*, *Zanchy*, and others. Then they who lend to receive more againe are worse then those sinners, &c. and all usurious bargaines and practises are by this condemned, which lend not except they may receive above the principall saith *Beza*. *If a neighbour is to be helped, no regard being had of receiving againe the principall, much more are usurious bargaines forbidden.*

Secondly, Or lend, looking for no benefit, gaine, or increase for so doing, sinners lending where they may receive like kindnesse againe.

7. Is usury an effect and fruit of cankred covetousnesse, and of dreadfull distrust of divine providence, and therefore Idolatry and infidelity.

8. Doth the Usurer sin against his neighbour by injustice, uncharitablenesse, oppression, and cruelty?

9. Do Usurers sin against themselves and their posterity, leaving Gods curse upon their riches, and wealth of wickednesse which they have raked and scraped together?

10. Is the sinne of usury joyned, and coupled with grosse and grievous abominations, *Psalme 15. Ezek. 22. 12.* and is it the order of the Holy Ghost aptly to knit, linke, couple

couple and conjoyne together things which are sutable and of one sort?

11. Doe humane Authors, Philosophers, and other Hea-then men censure, and condemne usury as an execrable vice, as *Cato*, *Cicero*, and *Aristotle*, which last in the forenamed place saith, *men neglected honest profitable arts, by meanes of this easie and false kinde of gaine.* He affirmeth, *that usury is farre from equality.* He saith, *it wasteth and burdeneth others, for the private advantage of moneyed men, and therefore that it was pernicious to private mens estates and the Common-wealth.* He saw reason why houses, lands, and labour of men should yeeld money, none why money should yeeld money. He thought it un-*fit that money the matter of permutation should bee matter of merchandise.*

12. Did the antient Fathers with unanimous consent not onely preach against usury as against a most obominable and damnable sin, but also resemble Vsurers to theeves which rob and steale when they sleepe, calling them *latrones pulvinarios.* To the poyson of aspes which so stingeth that a man fees present delight, and so brings him a sleepe, in which he dieth. To the most execrable and abhorred things, there being nothing (saith Saint *Ambrose*) *more horrible then an Vsurer, he is an odious man and his money is a viper.*

13. Are those few authors which are alleeged as patrons and supporters of usury lamentably abused, wrested, and wronged, yea and forced to speake contrary to themselves. They so flinting and limiting the same with cautions, that it ceaseth to be usury, and speaking of lawfull usury, they manifest their meaning to be of that increase which others call partnership, thankfullnesse and recompence for losse.

14. Hath God ordained and appointed that every man should live in some lawfull condition, and calling, not to eate the bread of idlenes, living on other mens labours, and to fight his battailes in some warranted station and standing, and is not usury any of this sort and society. Then surely we who are and have beene Vsurers will hyc and hasten amaine from this so dreadfull and diabolical course of life; make our



peace with God by true repentance, and testifie the same like good *Zachens* by restitution. And we who as yet have beene preserved from this uncharitable and unchristian kind of life will more and more forsake and flee from the same, that by this we be not let or hindred from fighting the Lords battels in some pious and praise-worthy stations and standings.

When one had spoken to *Robert Grosthead* Bishop of *Lincolne*, to advance a poore kinsman of his, hee thereupon enquiring what course of life he followed, & receiving answer, that hee was an husbandman, answered, why then if his plough be broken, I will repaire it, or rather then faile, bestow a new upon him wherby he may goe on in his course of life: but so to advance him, as to make him forsake his trade or condition in which he was brought up, that meane I not to doe. *Sr. G. Paul* in the life of *Arch-bishop White* pag. 85.

## SECT. 12.

*Against changers of callings unwarrantably to leave trades to turne Maulsters, how lawfull, and how not.*

3. **T**HEN lastly woe to such who through pride, selfe-love, and discontent, run out of, forsake and leave those particular places and select stations wherein Christ our Commander hath settled them to war this good warfare.

Mistake me not, I pray, as if I thought or taught it altogether, and absolutely unlawfull to divert from this or that particular calling: for changes may lawfully be made, otherwise *Amos* an heardsman by calling had never beene a Prophet, *Amos 7. 14.* Christs Disciples who were fishermen, and of such like occupations had never beene Apostles. *Mar. 1. 18.* *David* had never come from the sheephooke to the Scepter.

1. Change of callings upon private necessity, when a man cannot by his calling maintaine himselfe and those who rely and depend upon him, is I thinke approved of by *Saint Pauls* practise, who herewith enforced, returned to tent-making, not relinquishing the other of more excellency, weight and importance.

2. Change of callings for the weale-publique and a common good, to benefit more the Church and Common-wealth is not to be disproved, contradicted or condemned, but commendable: as for a private man to become a Magistrate, this being warranted by *Moses* leaving *Iethroes* sheepe to governe and conduct the Israelites.

3. For a man utterly and altogether disabled by want of gifts, and abilities, by incurable diseases or the like, to leave and

and forsake his calling, is I take it not to be disallowed of and discommended, for even *Moses* disabled through old age resigned his office to *Ioshab*, *Dent.* 31. 2, 7.

4 For a man legally deposed, *Ezek.* 44. 13. or having such a calling which is imposed for a certaine season onely, these must resign according to the appointment and will of superiour powers.

But as in the field for souldiers to leave and forsake their callings and standings at their owne will and liking, without the will and warrant of their Captaines and Commanders. 1 Argueth much stubbornnesse, pride, disobedience and rebellion. 2 Is a meanes and occasion to disranke and disorder the whole host and army. 3 Disioynts and dissevers each from other, exposing themselves and others to ruine and overthrowe: so in this our Christian warfare, for men who by profession are Christs servants and souldiers, and by him ranked in some particular stations and standings, without good warrant from the good will and pleasure of God, meerey upon their owne wills and liking, for the attaineement of greater wealth, pleasure and preferment, or to live more idly, lazily and unprofitably. 1 Argues much disobedience and disloyalty. 2 Is a meanes to disorder the Church and Common-wealth. 3 And to expose themselves and others what in them lyeth to ruine and destruction: as for example,

1. For Ministers of Gods Word through idlenesse, covetousnesse, fearefullnesse or other sinfull and sinister respects, by ends and aimes *Demas*-like to forsake the Gospell, and their profession.

2. For decayed and decrepit serving men or tradesmen to creepe into the Ministry for living sake, for although the change is to the better and more excellent estate and calling, yet how can these more glorifie God, and bring greater benefit to the Church and Common-wealth (which men must aime at in change of callings) these wanting gifts if not of nature, yet of art and learning to do the same.

3. For idle discontented people to part with farmes and livings to be Vsurers or Maulsters. The former of which being generally

generally and groundedly condemned as unlawfull and unwarrantable. And as for the latter although the commodity they deale withall be necessary and usefull in the Commonwealth; and although the disorderly and dissolute drunkenness of these times makes these manner of men to multiply, & grow rich, yet whether this be a calling allowed by our State, or whether it is warrantable for a man wholly to apply himselfe unto the same (this being as I take it an appertinent appendix belonging to the husbandman, who by this sort of people is much abridged, and abbreviated of one of his maine commodities to his disadvantage and discouragement (and yet hee ought to have all manner of countenancing, and fitting respect the King himselfe being served by the field, *Ecc. 5. 9.*) to the enriching, and advancing of men usually idle if not licentious, I much doubt.

4. For men whose trayning up hath beene in husbandry, or in some other honest and commendable arts or callings, to forsake the same through love of idleness, and for such other sinfull respects to turne ale-house-keepers. For although necessarily there must be houses of resort and receipt for travellers and traffiquers: although the excessive and extraordinary extravagant exorbitances too much abounding and overflowing in such places, by means of the superabundant and unnecessary number of these kinde of people, and the dissolute dispositions of the most of them are rather the faults of the persons then of the places: although men may bee honest (though with much difficulty these having not meane, and many temptations to innumerable inconveniences) in this trade of life, and it were to be wished that none but honest, well qualified, and conditioned men might bee tolerated unto the same: yet for men to relinquish and renounce other courses of life and callings, far more needfull to the Commonwealth, and more free unto themselves, that they may live epicure-like, idly, and unprofitably, cannot but bee condemned as shamefull and sinfull.

5. For men whose education and breeding hath beene to the needle, shuttle, anvil, or other inferiour yet commendable

Christina



Christian and laudable kinds of living, out of a disdain of the basenes of these callings, self-conceitednes of their own worth & wit to work wonders, & to mannage matters of greater importance, out of a desire to grow great, to gaine wealth, and get preferment, or to live more idly, and easily: for these men to forsake these callings to turne grasiers, and husbandmen is not in my apprehension warrantable; and to my knowledge usually attended with sad successses, with evill, unlook'd for, and unwelcome events.

Although therfore there is nothing more common (I suppose I may say dangerous also) among mortall men then to beleeve and beare themselves in hand that the estate of others is farre more beneficiall and better then their own: we being througly acquainted with the divers disheartening, and disadvantageous discommodities of our own callings, little or not at all seene into, or perceiving the same in other mens.

Although male-contented, yea the most of mortall men are continually complayning, seldome content, never satisfied, but alwaies desirous to change their condition and exchange their estates, so that the shepheard would be a husbandman, the husbandman a gentleman, the gentleman a squire, &c. Little considering that this is no small cause of great decayes in Commonwealths, that dry and withered oakes and shrubs which have beene nourished upon the sharp and craggy mountaines would seeme to be dainty date trees cherished in pleasant gardens. Yet beloved brethren and fellow Christian souldiers, let us persist in, and piously practise the duties of our personall and particular callings without fainting, or forsaking them.

1. Considering that as there is no kind of life in the world but therin vile, and wicked men may slander their persons; and loose their soules: so there is no state or station in the Church of God but men may therin (if they will) serve God, profit themselves and others: for as the state of Princes and of other prime men having precedency, predominance, preheminence, and prerogatives is good if they abuse it not: so is the estate of people of inferiour rankes and orders if they behave themselves dutifully, and obediently. As the condition of rich men is good:

if

Treatise of  
callings, pag.  
757.

if they do graciously and godlily use the same, so is that of the poore also if they have piety and patience. Mr. Perkins saith excellently to this purpose, *Men of meane place and calling may comfort themselves in serving men, by performance of some poore and base duties they serve God, and therefore that their service is not base in his sight, and although the reward from men be little, yet the reward at Gods hand shall not be wanting.* And S.

Ambros. Epist.  
lib. 7. Epist. 44.

Ambrose speaking of Iosephs humility in doing service, saith, *He advisedly considering that it matters nothing in what condition any man may shew himselfe praise-worthy: but that the purpose of good men is, that they might be approved in whatsoever estate: and that to be singular and excellent, if the behaviour doth commend the condition, rather then the estate the behaviour, for by how much the condition is more base, by so much the desert is more excellent.*

2. Considering that during the time of our miserable mortality, our limber and languishing life in every condition and calling there is both trouble and danger.

3. Considering lastly, that we all are, or ought to bee the Lords servants and souldiers, to fight this good warfare hee hath appointed us under Christ our Captaine and Commander, without stragling and starting out of those select stations and standings where in he hath set us, and to which he hath appropriated and allotted us; not deeming the places too vile and abject, or our selves too great or good in them to war this good warfare. When a field is lost, the Captaines blame the souldiers, the souldiers the Captaines, the foreward, the reeward, the battell the wings, &c. whereas if every one who blamed his fellow had done his duty all had beene well. Even so if Gentlemen, Preachers, Farmers, Artificers, rich and poore, and all such others which blame each other, would do his own duty in this Christian warfare, all would do well.

FINIS.

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